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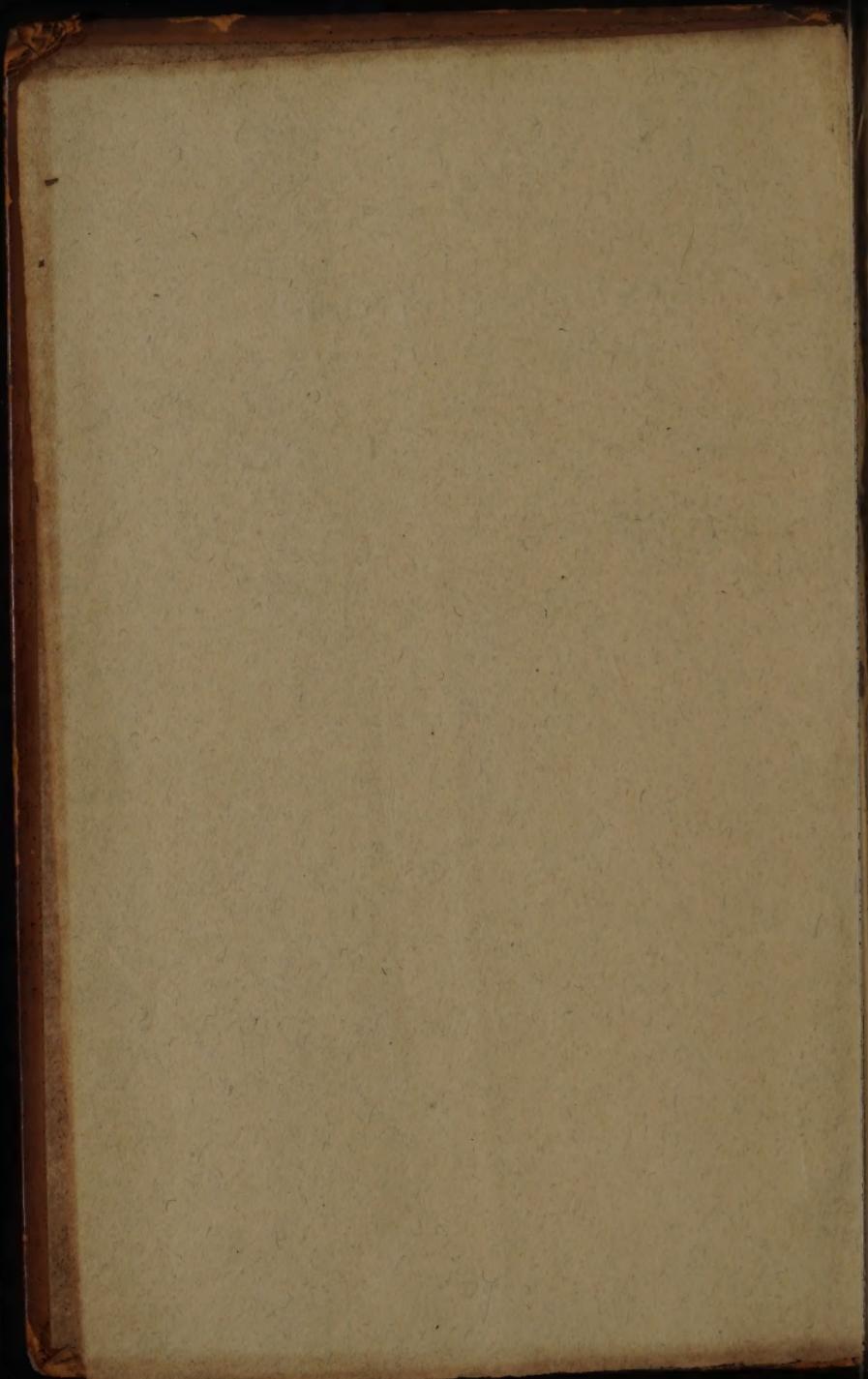
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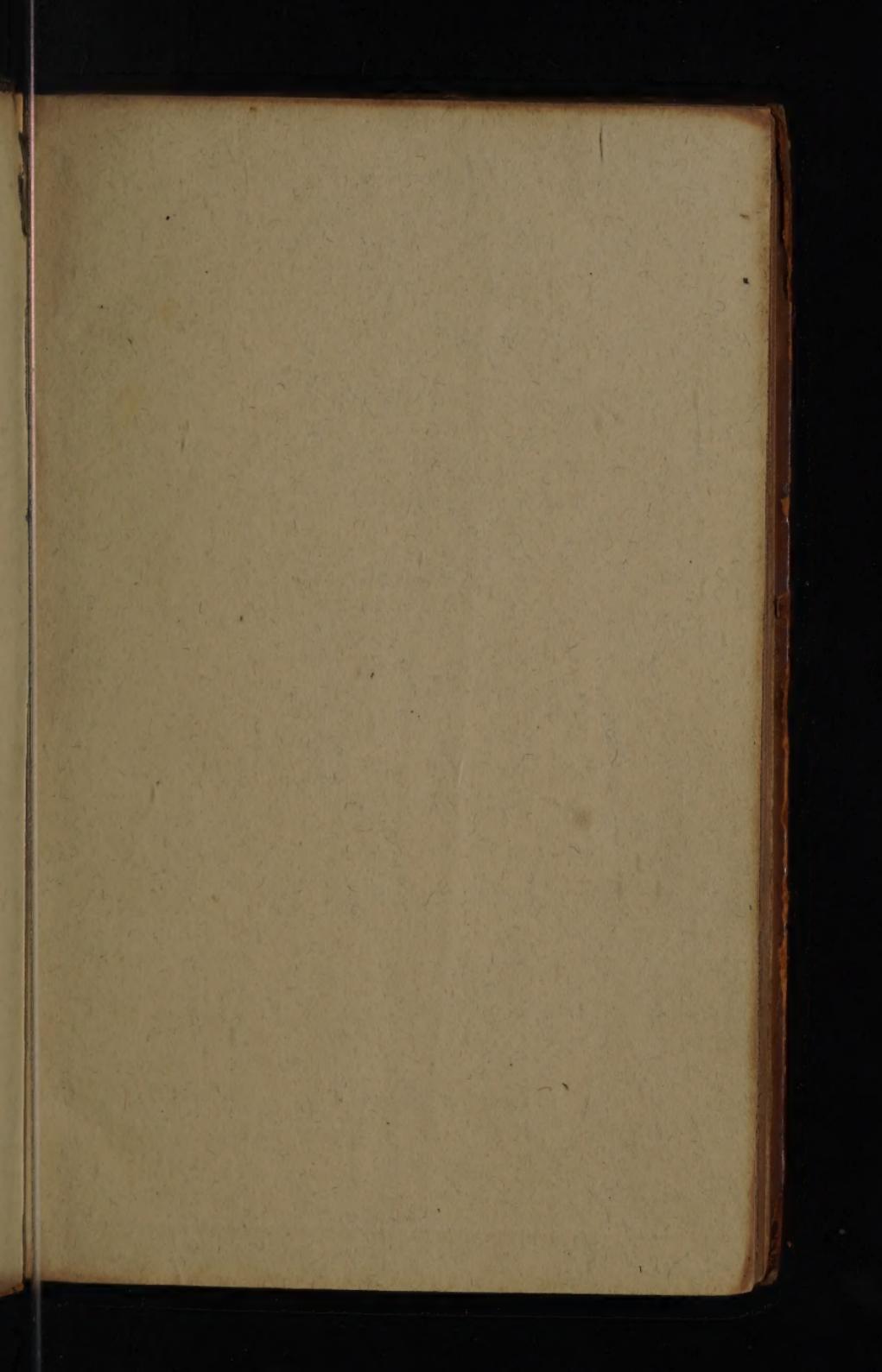
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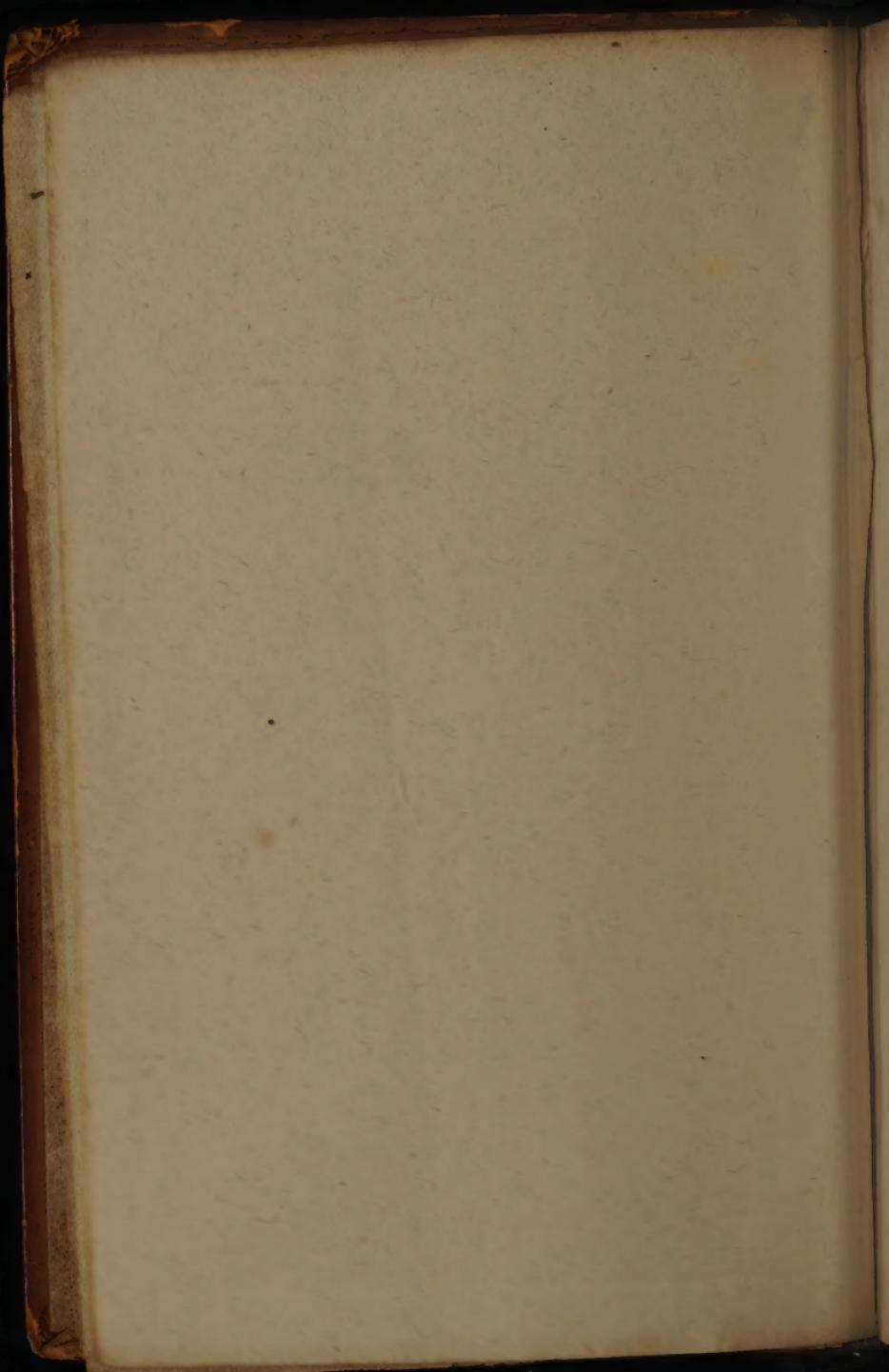
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AN
HERBAL FOR
THE BIBLE.

CONTAINING A PLAINE
AND FAMILIAR EXPOSITION
of such Similitudes, Parables, and
Metaphors, both in the olde Testament and

the Newe, as are borrowed and taken from

Herbs, Plants, Trees, Fruits and Simples,
by observation of their Vertues,
qualities, natures, proper-
ties, operations,
and effects:

And

BY THE HOLIE PRO-
PHETS, SACRED WRITERS,
Christ himselfe, and his blessed Apostles

vñually alledged, and into their heavenly
Oracles, for the better beautifieng
and plainer opening of
the same, profitably
inserted.

Drawen into English by THOMAS
NEWTON.

Imprinted at London by Ed-
mund Bollifant.

1587

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HERBAL FOR THE BIBLE.

CONCLUDING A LADY'S
MOTTOBOOK IN A LADY'S
HANDBOOK OF ENGLISH
LITERATURE, WITH
NOTES ON THE LITERATURE
OF ENGLAND AND
SCOTLAND, &c., &c.

ОЯЧІЛОН НІТ КУ
ДНЯТИМ ОНОДА, А ТІМ
ІНОДА ПІДІЛІСЯ

2 AUGUST 1959 BOSTON MASS.

*Hydrogen in the upper
atmosphere.*

TO THE RIGHT
HONORABLE, MY VERIE
GOOD LORD, ROBERT EARLE
of ESSEX and EWE, Vicount of He-
reford and Bourgchier, L O R D Ferrers of
Chartley, Bourgchier and Louaine, &c. Your most
humble, THOMAS NEWTON wisheth increase
of all spirituall gifts, long life and hap-
pic daies, with all felicitie in
flourishing ho-
nour,



F I WERE
to yeeld a rea-
son for my bold-
nesse, in presu-
ming to present
by way of dedi-
cation, this my
poore trauaile
unto your Ho-
nor : beside o-
ther of suffici-
ent force to
move me ther-
unto, I might

(and that truly) say, that the lively sparks, and tried
prooфе of your L. Heroicall spirite, farre and neere
with generall voice sounded out and emblazoned
by your thankfull welwillers, your undaunted cou-
rage and valour abroad, your surpassing affabilitie
and

THE EPISTLE

and courtly cartesie at home; and (which most is of all) your fervent zeale according to knowledge toward the glorious Gospell of Christ, were causes moving, or rather vehemently thrusting me on by this meanes and in this sort, dutifullly to attempt your Honorable patience. Of such force is true Nobilitie, accompanied with hir proper adiuncts, and invested with hir peculiar titles, that she draweth all men into the loue and admiration of hir. So that all men to their incredible comfort do ioyfully note and evidently behold the lively image and expresse paterne of that Mirror of Nobilitie, your late most magnificent father, brightly shining in you his sonne: being like ymough (through Gods good fauor, mercifully finishing that, which he hath alreadie graciously and richly begun in you) if not in ech point to surmount, (which is scarcely possible) yet at least to match (which is most Honorable) his martiall seruices, valorous proesse, woorthie attempts, venturous exploits, invincible courage, renoumed bountie, and most noble generositie.

The troupe therefore of Vertues, deliuerned unto your Honor (as it were by hand) from your so noble a Parent, and together with the hereditarie succession of his lands, left, and (by nature) lineally descended unto you, was the Loadestone, that mightily drew me, being a rude lumpe of unwrought Iron, to admire your excellent graces: and by such meanes as I am able, to testifie this my zealous loialtie toward so Honorable a Gentleman, so rare a Peere, so sure a Botreaux unto his Countrie, & so pretious a Paragon of perfect Nobilitie. Not doubting, but your good

DEDICATORIE.

good Lordship will dispence with my presumption,
and accept in good part this small token of my faith-
full hart and loyall minde : which being most willing
and readie, would not stay to performe (euен to the
uttermost.) that which I ought, if I could do that,
which (alas) I cannot.

The worke (my Lord) in my simple opinion, for
the choise of the Argument, raritie of the matter,
and profit of the circumstance deserueth to be ad-
visedly read, attentively considered, effectually ru-
minated, and perfectly digested. I am the bolder
thus much to speake in the behalfe of it, euен for
Lemnius his sake, the chiefe Author thereof:
whom especially I haue followed; although for re-
spects, not alwaies (as a Votarie) precisely tyed my
selfe unto his sentence, nor euerie where word for
word religiously expressed his discourse. But haue
(upon occasion) in some places, added unto him for
the more perspicuitie: in some, taken away, to avoid
sediousnes and prolixite: in many, by conference
with other Authors, at large explained that, which
I thought was too compendiously couched, and ouer
mystically inuolued in termes of obscuritie: but no
where (perdie) otherwise haue I dealt, than I knowe
to be vsually tolerable, and by good presidents a-
mong the learned, authentically warrantable.

I doe frankly confess, and willingly professe my
selfe to haue beeene singularly delighted in reading
sundrie of this mans learned booke: and haue part-
ly testified my good liking thereof, tenne yeeres ago,
by publishing in print a profitable Worke of his, un-
der the title of The Touchstone of Complexi-
ons;

THE EPISTLE.

ons ; which I then translated out of Latine into English, in my natine Countrie of Cheshyre, and dedicated unto the Right Honorable, my singular good Lord, the Baron of Cobham.

Receive now therefore (Right Honorable) into your protection and patrociny, these my poore labors: and if they seeime woorthie, shrowd them from the criticall doome of wainarde Wranglers and surly Areopagites, that without looking into my intent, will perhaps be busie ynough to condemne mine attempt. Which humble sute, as I doubt not but to obtaine at your Honors hands : so, enjoying the same, I shall thinke my paines sufficiently recompenced; my selfe to enterprise some other thing to your L.liking, encouraged: and to be ech way as surely garded, as Vlysses euer thought himself under the shield of noble Ajax.

From my poore house at Little Ilford in Essex,
the 26. of May. 1587.

Your L. at commandement,

THOMAS NEWTON.



MONARCHES, KINGS, PRINCES, PROPHETS, AND SACRED Writers haue been singularly deligh- ted, and profoundly seene in the skill of Plants

*and Herbs: as by the sundry Metaphors, Simi-
litudes and Parables, by them in their Works,*

*Prophecies, and Writings vsed, it
doth manifestly ap-
peere.*

The first Chapter.



Hat noble Kings and
renowmed princes in
the old time (euen o-
therwise most busily
encombred with gar-
boyles of wars) haue
beene studiously ad-
dicted and singularly
delighted in the serch

and knowledge of the nature of Plants and
Herbs: both ancient histories doe sufficiently
witnesse, and the books of the sacred Bible do
largely testifie. For, the search and skil of these
things, carrieng with it such pleasant store of
delectable varietie: and furnished no lesse with

B profit

An Herball to the Bible.

profit than pleasure, seemed nothing at all derogatorie from the maiestie of Kings, nor any whit vnsitting the honorable estate of Princes, somewhiles to solace and recreate themselues with these kinds of studys: namely & specially when and so often as they could (as it were) breath from their other most vrgent affaires, and haue either time or leisure to intermitte their other weightie and serious proceedings.

Kings and
princes, great
Herballists, &
Students of
Physicke.

And by this kind of studie (whereby not onely their minds, but their bodies also were singularly solaced) their fame and memories became as glorious and renowmed, and their honorable magnificence as highlie dignified, as by anie other their woorthie acts, noble conquests, or triumphant victories whatsoeuer.

Mythridate,
found out
and devised
by a mightie
King.

Seuerall
herbs kno-
wen by the
names of
these prin-
cesses, for that
they first
found out
the vertues
thereof.

Heerby *Mythridates* the noble king of *Pontus* (hauing vnder him 19. kingdoms) through excellent skill in herbs, and for that his most singular inuention of the soueraigne Triacle and cordiall preseruatiue against poison, and all other contagious and infectiue diseases, hath woon vnto himselfe an immortall name among all posterities. *Lysmachus, Eupator, Gentius* the king of *Illyria, Artemisia* Queene of *Caria* and wife to *Mansolus*, with manie others, are famously renowmed, not so much for their noble exploits in martiall affaires, as for their exquisite skill and profounde knowledge of Plants and Herbs.

Marcus Curius a noble warrior and right vali-

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valiant Generall among the Romans, after he had vanquished *Pyrrhus* the puissant king of the *Epyrotes*, so greatly delighted in this knowledge of Herbs, that he withdrew himselfe frō all worldlie cares, and quietly betooke himselfe to end the remainder of his daies in the delectable practise thereof, in the Countrie. The same course did *Lucius Cincinnatus*, and *Marcus Valerius Corvinus* (two noble personages) likewise take.

Solomon also the mightiest and richest king that ever was (who beside his infinite treasures and inestimable wealth, had giuen vnto him by almighty God such ripe wisedome and exact knowledge of things, that no king in the world was comparable vnto him) among other his rare and admirable vertues, is set downe in holie Scriptures to be surpassingly skilled in the vertues, qualities, and operations of Herbs : and that he was able to reason, discourse, & dispute not onely of Beasts, Foules, creeping things, & Fishes, but of trees also and Plants, from the *Cedar* in *Lebanon* to the *Hysope* that springeth out of the wal: that is, from the highest & tallest tree, to the smaleſt shrub and loweft herbe.

Solomon a
moſt excep-
lent Herba-
rit.

1.Kin.4,33.

Wisd.7,17.

Besides *Solomon*, there be sundrie other holie men and blessed Prophets among the Hebrewes, that doe manie times insert into their prophesies, and vsually borrow comparisons, taken from the names & effects of Herbes. For some plants seruing to one purpose, and some

Herbs haue
ſundrie ef-
fects and o-
perations.

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to another, some being good for nourish-
ment, some for medicine, and some for both :
some being hurtful and dangerous to nature,
some wholesome, cordiall, and soueraigne : the
Prophets of God were thereupon mooued to
take and fetch from them manie right apt Si-
militudes and proper comparisons, to adorne
their Sermons, & garnish their matters with-
all, to make the same by such familiar meanes
the easier to be conceiued, and the readier to
be beleueed.

And although in each other kinde of lear-
ning, humane discipline & philosophie, there
be manie singular ornaments and peculiar
garnishments, effectually to delight the mind,
and to drawe it by example and imitation to
vertue and honestie : yet for the true and per-
fect atchieuing, and fuller bringing to passe of
these things, there be none of greater, nor yet
of like force and efficacie, to those that are v-
sed by the holie Prophets in their diuine Wri-
tings and Prophesies ; so that to him that is
any whit reasonably seene either in the works
of Nature, or in heauenlie contemplations, it
may easily appeere, how that their writings
and prophesies are not barren, rude, ignorant,
and vnartificiall: but profitable, fruitfull, lear-
ned, and eloquent. For, the holie scripture be-
ing giuen by inspiration from God, fully and
sufficiently instructeth the mind, and furnish-
eth the conscience and soule with most sweete
foode and wholesome nourishment. Which
thing,

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thing, the kinglie prophet *David* right wel de-clareth, where he vseth a very fit similitude bo-rowed from fresh Pastures, greene Medowes, pleasant Brooks, and wholsom Waters, wher-with cattle be delicately fed, and expediently nourished. *The Lord (saith he) is my Shepheard, I shall want nothing : he maketh me to rest in greene pasture, and leadeth me by the still waters.* So like-
wise in another Psalme, where he rejoiceth in the Lord, and highlie praiseth his holie name for blessing him with store of heauenlie riches, yea and of earthlie benefits also, as Cattell and fruitful soile, he saith: *The lines are fallen vnto me in pleasant places.* For in the old time, men vsed to measure their land with long ropes, & ther-by to share out their Acres & bounds, accor-ding to euerie mans right and title: as now we do with perches or poles.

Now, for that there be of these kindes of speeches infinite places both in the olde and new Testament, diligently noted and founde out as wel by the ordinary practise and course of life, as also by obseruation of the nature, ef-fect, and vertue of Things: I haue at this time thought good to bestowe some labour in this Booke to set downe the same vnto the view & consideration of the studious Reader: wher-by he may see what a rich treasure of know-ledge and wisedome there is laid vp in the sa-cred Scriptures ; which affoordeth vnto the industrious Christian, store ynough of matter both pleasurable and profitable, delightfull

B 3 and

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and wholesome. Neither is it possible for a man to reap anie the like benefit of plentiful knowledge and copious learning, nor to taste such foison of soueraigne foode both for soule and conscience, out of anie Works written by Philosophers, Orators, or Poets, as hee may out of the most plentifull storehouse, and aye lasting fountaine of Diuinitie, and out of those bookees which were endited by the holie Ghost, and written by heauenly inspiration. So that whosoeuer shal aduisedly consider, and attentiuely discusse the deepe mysteries and profound knowledge laid vp in the Scriptures, and therewithall also what surpassing wisedome harbourred in their mindes, which left behind them such diuine instrutions and wholsome documents, cannot choose but most plainly perceiue, by how manie degrees, diuine learning and sacred studies do incomparably surmount all profane skill, and humane knowledge: and how far things heauenly and eternall do excell things earthlie and transitorie.

That the holie Prophets were not onely most exactly seene in the peerelesse skill of Diuinitie, but most exquisitly also furnished with the entire knowledge of all things naturall: and not ignorant in anie kinde of learning or discipline; may hencefoorth bee sufficiently prooved, and manifestly gathered, for that in their writings they vse so manie Similitudes, & make so many Comparisons of things fetched

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ched out of the verie secrets and bowels of Nature; as namely, from beasts, fouls, worms, creeping and swimming creatures, Herbes, Trees, the Elements, fire, water, earth, aire, riuers, brooks, wels, cesternes, seas, stars, pearls, stones, lightening, thunder, raine, dew, heate, drowth, cold, winds, blasts, haile, snowe, frost, ice, corne, seede, salt, leauen, nets, snares: and likewise from the humours in a mans bodie, Blood, milke, generatiue seede, menstrue, woman in trauell, child-birth, drosse, yron, golde, siluer, and innumerable other things, where-with they learnedly beautifie their matter, and (as it were) brauely garnish and deck out their termes, words, and sentences with tropes and figuratiue Phrases, Metaphors, Translations, Parables, Comparisons, Collations, Examples, Schemes, and other ornaments of speech, giuing therby vnto their matter a certaine kind of liuelie gesture, and so consequently attiring it with light, perspicuitie, easinesse, estimation, and dignitie: stirring vp thereby mens drowsie minds, and awaking slothfull, negligent, carelesse, sluggish, and retchlesse people to the consideration and acknowledgement of the truth, and to the following and embracing of godlines.

Heereby as they doe withdraw and deterre the wicked from their wicked waies, by laieng downe before them, Similitudes tending to such purpose: so doe they no lesse stirre them vp to vertue, to true happines, to perfect felicitie,

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citie, to sound assurance, to the feare of God, and trust in his mercie. Finally, they each waie seeke to win them to the knowledge of God, and of themsclues; and leave no waie vnattempted to allure and bring them to the truth and perfect blessednes.

And as touching the godlie, which feare the Lord, and frame their liues accordingly, they cease not to incourage, confirme, strengthen, and establish them in their vertuous doings, by earnest exhortation to persist in their well begun exercise. They doe (as the Apostle S. Paul also willeth) admonish such as walke inordinately, and liue out of course, being vntractable and vnruley, to remember their dutie, and to acknowledge their fault; they gently reprooue them, and mildly seeke to recouer them; they comfort the weake, and cheere vp the moornfull, they strengthen and raise vp the feeble and broken herted, they reuiue the sorrowfull and heauie spirited, they raise vp them that are throwen downe: they vse lenitie, mildnesse and compassion towards al men in generall: they are slow to anger, slow to revenge and violence: they heale the broken and bruised consciences, they preach deliuerance to the captiues, sight to the blinde, libertie to the imprisoned, comfort to the afflieted, ioy to the distressed, health to the sicke, recouerie to the diseased; and to the miserable, releasement from the thraldome and tyannie of the Diuell: all these they notably
and

2.Thes.3,
vers.11.

1.Thes.5,
vers.11.

Isai.61,1.

Luk.4,18.

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and elegantly set foorth in their writings by most apt Parables, forcible Comparisons, and effectuous Similitudes.

Seeing therefore each one of the Prophets (among whom, many were kings, and descended of roiall blood) haue discoursed of these things, and inserted the same into their writings: seeing likewise our Sauiour Iesus Christ and his Apostles haue practised the same, and shewed foorth the like kinde of doctrine: I thought my labour should be well bestowed, if briefly and by the waie, I should in this treatise shew what store of excellent learning, profound wisedome, hidden knowledge, and exact skill of nature; what zeale likewise of aduancing true religion, and of banishing al idolatrie and superstition there rested in those men that by diuine inspiration haue left and deliuered vnto vs such woorthie and wholesome matters, and such surpassing knowledge, by drawing into their booke (for the greater ornament and setting out of their speech) the whole store and furniture of Nature.



The

An Herball to the Bible.

The second Chapter.

*Of the qualitie, propertie and nature of Mandrake,
which Rahel, by intreatie and composi-
tion got of his sister Leah.*

MN the infinite number of fresh, green and flourishing herbes, which almighty God the creator and maker of all things hath made and appointed to grow out of the earth for the vse of man: the herbe *Mandrake* is not of least account, nor last to be reckoned. Of the which, (because there is speciall mention thereof made in the holy Bible, and for that also it was accounted of, as daintie, delicate, and much desired to be eaten) we wil therfore begin this our present discourse, and argument thereat.

Mandrake.

There be of this Herbe two kinds: the one hauing leaues much like vnto Lettice, sauing that they be narrower and smaller, and of a darke or dim greene colour. The Apple wherof groweth out at the centre or middle of the stalke, vpon the smal slender stems, in the bignes of a Filberd, and some as big as a Walnut, or Chestnut. And this kind is called the female *Mandrake*.

But the male *Mandrake* hath more goodly, faire

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faire and large leaues, of a whitish or milkie
greene colour : whole Apples growing out at
the middle of the stem among the broade and
spread leaues, are in forme round and orbicu-
lar, and of colour, yellow, much like to the
yolke of a hens egge, of a strong sent and fa-
uour, prouoking sleepe; but yet pleasant and
delightsome: the roote is blackish, clouen into
two diuisions or clifts, like legs, folding and
wrapped one about another, about the which,
there grow many fine threeds or small haires.

Whetevpon certaine cosening Makeshiftes,
deceitfull Pedlars, & hypocriticall lurdeins in
times past, and yet still in some places, deuise
out of the roote of this herbe, and Brionie, to
Much paltrie
and cosening
knauerie v-
fed about
Mandrakes.
make certaine shapes and proportions like to
the feature and phisnamie of a man, resem-
bling sometime a man & sometime a woman;
being neither afraid nor ashamed to persuade
and beare the simple ignorant people in hand
that they grow naturally out of the earth in
such forme, proportion and making. Some of
this lewd rabble of shifting mates, & shameles
deceiuers, impudently and boldly auouch and
constantly affirme, that this is a creature, ha-
uing life, and engendered vnder the earth of
the seed of some dead person, that hath beene
conuictid and put to death for some felonie
or murther, and that they had the same in such
dampish and funerall places where the saide
conuictid persons were buried: by which per-
swasion they pitifully abuse the credulitie of
feeble

An Herball to the Bible.

feely people, & get from them by colour ther-
of no small sums of money. And some haue
beene made to beleue, that the apples and
roote of this herbe hath had great vertue to
procure antasie(which they call loue)and as
it were to enchant, and(perforce) to cause the
partie to whom it should be giuen to doate in
amorous conceites , and to be foaded in a
fooles paradise, as it is termed.

Rahel(as the scripture mentioneth) was ve-
rie desirous of this Apple , & made importu-
nate sute to obtaine it . For when as *Ruben*
went out into the fieldes in the daies of wheat
haruest , he founde *Mandrakes* and brought
them to his mother *Leah*: which when *Rahel*
perceiued, being one that enuied hir sister for
hir fruitfulnes in bearing children, she desired
and entreated hir said sister to giue hir of the
same *Mandrakes*. *Leah* being offended with
hir sisters importunitie , denied hir request,
and refused to bestow the Apples vpon hir. At
length the matter betweene them was com-
posed and agreed vpon,vnder this condition,
that *Leah* the night next following shoulde
sleepe with *Jacob* , who was husband to them
both, and slept with them by turnes : and that
Rahel should haue and enjoy the *Mandrakes* ;
which she is thought to haue gotten from hir
sister,to the intent thereby the sooner to con-
ceiue, by eating the same apple, and sleeping
with the patriarch *Jacob* hir husband. For, she
greatly spighting hir sisters fruitefull wombe,

Gen.30,14.

Rahels sute
to Leah for
Mandrake.

and

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and no lesse desiring to banish and put awaie from hir selfe the rebuke of barrainnes and sterilitie : bitterlie expostulated with hir hufbande , for that she could beare no children, whereas hir sister was the mother of manie. But *Jacob* wiselie and grauely correcting hir error, and somewhat mooued with displeasure against hir, told hir, that he was not therefore to be blamed ; for that fruitfulnes and beareing of children was the gift of God, and disposed at his diuine will and pleasure.

Now , whether *Mandrake* haue any such vertue to make women fruitfull, and to helpe conception , therein lieth the question and doubt. For seeing that it hath a soporiferous nature and sleepie qualitie, and is withall also verie colde, it is thought to be vtterlie vnprofitable, vnfitt and strengthlesse to worke anie such effect. For answeare wherevnto, this I say, that as I confesse it to be vnauaileable and vnable to worke such effect , or to bring anie such thing to passe in cold and moyst countrises, or in a cold and moyst wombe : so again in hot , parched and adust places it standeth with good reason that it may well effect such a consequence. So that I am of opinion, that in *Aphrike*, *Spaine*, *Iurie*, *Mauritanie*, *Barbarie*, *Egypt* and such like countries, where the wo-men be of an hot constitution, and haue adust, drie, vnkindely, faint and leane wombes, this kinde of Apple may safely and verie conueniently be eaten. For by the eating thereof, the bodie

An Herball to the Bible.

bodie may expediently be brought (as I thinke) to a temperatenes : in that, the same (after carnall knowledge) being brought a sleepe, the wombe is the better enabled to retaine the seede, not suffering it to euaporate as in an hot & dry matrix it vially commeth to passe. Which thing I haue (by experience) in many founide to be true : who for the great and excessiue distemperance of their wombs, haue continued barraine and childelesse, albeit their husbands haue beeene as likely men to haue begotten children as any. Yea this same distemperance hath many times bred contagion in the generatiue partes of manie men, through the salsuginous, and frequent vnaturall humour thereof. To women of such constitution, (who for the most part are immoderately thereby giuen to vntamed lust) these *Mandrake* apples may without any danger, yea to great purpose and auiale be safelie giuen: as also Pompions, Cucumbers, Gourds, Melons, Purselane, Lettice, Nightshade, with such like cooling Simples , whereby that excessiue heate, and immoderate distemperance of the matrix and wombe may be qualified, and conueniently rectified.

I know right wel that in these our Northren parts of the world there are sundry kindes of Plantes and Herbes , which being naturallie害full and pernitious, can not choose but empaire and damnifie health , if their dangerous qualitie and offensiue effect be not inhibited

bited and met withall. This is the reason, why we qualifie all those Herbes that are naturally colde, with pepper, ginger, & graines of Paradise: by the which, their malice is restrained, & their harmfull qualitie conquered. So, Mushromes & such other excrements of the earth, to the *Italians* and people beyond the *Alpes* are nourishable and harmelesse, whereas to vs inhabiting this countrey, they are both dangerous and venomous, vnlesse their pernicious qualitie by some hot condiments be mitigated and mastered. Moreouer in hot regions, parched and burned with the full force of the Sunne, all thinges attaine the sooner and the better to their ripenes: whereby it commeth to passe, that these kindes of delicacies, which (as stirrers and prouokers of wanton lust) are so highly esteemed, and so inordinate- ly desired of these lasciuious riotours and incontinent spend-thriftes, to increase and irritate their beastly lust, do little or nothing prejudice the health of their bodies.

But that the Hebrewes in the olde time tooke great delight and made singular account of *Mandrake* for the fragrant smell, and singular comfortable sent thereof, may well appeere by that marriage song or *Canticle of Solomon*. Which maketh me to thinke that it was greatly esteemed, much desired, often *Cant.7,13*: handled, and carried about in *Iurie*, for that it hath in it a verie delicate and pleasant smell, inducing and prouoking sleepe, which vnto wearie

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wearie and weake persons is both comforta-
ble and recreatiue.

And now to speake somewhat by experi-
ence in my selfe, what I haue found and tried
by this *Mandrake*, I will heer by the way shew
you, what happened vnto me through the
same. It so fell out, that in the sommer season
(for at this time of the yeere the *Mandrakes* be
ripe) I chaunced once or twice negligentlie
and recklesly to lay vp on a shelfe in my stu-
die some of these goodly and beautifull ap-
ples. But behold what thereof ensued. Certes
I became so sleepie and drowsie, that I coulde
not, but with verie much adoe, keepe my selfe
waking. Striuing thus (all that I coulde) to
shake off this drowsines, and finding no rea-
son to lead me how it should so come to passe,
at length by casting mine eie about ech cor-
ner, I espied the *Mandrakes*, which I had afore
therelaid : which after that I had taken away
and remouued into another roume, I present-
lie recovered my former alacritie, and put to
flight my sluggish drowsines.

But from this sweete smelling and most fra-
grant apple , (whereby the carrier thereof be-
commeth gratiouse and the better liked with
Cant.7,11. his beloued) the bridegroome taketh occasi-
on to walke foorth into the field. For, when as
in the spring & sommer seasons all things doe
burgen and flourish, and that the *Mandrake*
and other pleasant plants do gallantlie and
odoriferouslie smell, he calleth his spouse or
bride

bride out of hir chamber, to the intent she may for a while leaue the citie, and pleasantly repose hir selfe in the gardens of pleasure in the suburbs, refreshing hir selfe with the manifold varietie of most beautifull herbs, and delightsome trees , as namely , spike-nard, violet,lillies, pomegranate,*Mandrakes*, and the florishing vine. For, as all the trees, herbs and plants growing out of the earth, doe in the spring time of the yeere, specially flourish and blossom, and exceedingly both for the gallant hue of the bloomes, and also for fragrancie of smell delight the beholder : so namely and aboue the rest, the Vine sendeth foorth a most excellent and surpassing sent.

It flowreth about the beginning of *June*, and hauing many weake and slender branches from whence groweth sundrie newe knottie shoothes , bringing foorth at euerie knot or ioint, broade iagged leaues diuided into fve cuts or parts , it yeeldeth foorth a most pleasant smell, wherewith the hart and braine of man is maruellously recreated, so that it is no small solace and delight for a man during the time of the flowring therof, to dine, sup, or otherwise to passe away the time in some conuenient arbor or gallerie vnder this most gallant and braue tree.

It is also saide that the odour and smell of the leaues & flowres of this tree be so soueraigne,that no venemous beasts wil approch

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neere thereunto ; insomuch that Serpents, Snakes, Adders, Toades, and such like, cannot abide to come neere where it is. During the season and time therfore of the flowring of this tree, it is right wholesome vnder the shade therof to walke, sit, conferre, talke, and coole our selues, sith the same may without danger of noisome and venemous creatures be safely performed. The Bridegroom Christ therefore (for so is he termed by *John* the Baptist, being singularly affected toward his Spouse the Church, which is the Congregation of faithfull beleeuers) delighteth in nothing more, than in the aduancement of the honor, dignitie, comelineesse and beautie of his Bride : neither contrariwise, doth the Bride in any thing so much delite as in requitall of kindnes, and recompence of courtesies toward hir husband and Spouse : so that betweene them twaine, there is no apt, proper, and resembling Similitude to bee conueniently gathered either out of the Heauens, Stars, Planets, Mountaines, Hils, Woods, Groues, Fields, Herbes, Flowers, Trees, Wine or Vine, out of which any sweet, pleasant, delectable, or wholesome smell, sauour, or sent proceedeth; but that the same be most pithily, and according to the honorable dignitie of either partie most fitly applied, and vpon occasion most orderly and learnedly alledged.

Thus is the Bridegrome there aptly
compa-

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compared to sweete Spikenard, to a bundle of Mirrhe, to a bunch or cluster of pleasant Grapes. The same Bridegroome also compareth his beloued (for hir excellent whitenes and sweete smell) to a Lillie : insomuch that if hir handmaids or those of hir traine should be compared vnto hir, they should seeme to be but thornes and mungrels, without honor, beautie, estimation or dignitie. These and such like Metaphors are most plentifully to be read and seene, not in this Song or Canticle onely, but in all the rest of the sacred Scripture also ; so that there is offered vnto each diligent Reader and industrious Student matter ynough, wherwith to delight himselfe, and to recreate his minde, at least way, if he attentiuely bende himselfe in fervent desire, entire care, and aduised cogitation to consider heerein the excellencie of Nature, and the incomprehensible maiestie of the Maker and Creator.

There are founde (I say) in this Song or Canticle, very elegant similitudes taken from such things as are knownen to be cordial and soueraigne remedies against the debilitie of the vital spirits, Sounding extasies or Trauncess: as namely, sweete, smelling and redolent wine, delightfull and comfortable Nosegaies, offragrant Herbs and pleasant Flowers. So likewise the Bride being now readie to faint and languish, and (as it were) at the point to quaile and shrinke downe through immoderate

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rate loue toward hir husbande and Spouse, commandeth hir handmaids to bring some comfortable Restoratiues, & to apply sweet fented odours to hir nose: *Staie me* (saith she)

Cant.2,5. *with flowers, and comfort me with apples, least I faint, for I am lonesicke.* So also doe we vse, when anie fall into a sounding or traunce, to giue vnto them Cinamome, Cloues, Vineger, Citrons, Lymons, Myrtle, Narde, and other soote Simples to smell vnto, which by the Scriptures, and ordinarie experience are knowen to be for that purpose good, cordiall and soueraigne.

The third Chapter.

Of Manna: and first of that which rained downe from Heauen: and next of that, which is vsuall in Physike.

Exo.16,14.
Num.11,8.
Deut.8,16.
Psal.78,24.



Hereas the children of *Israel* in the wildernes were fed with *Manna*: it may not be thought to proceede from anie naturall cause, but euen from the diuine power, and miraculous handieworde of almighty G O D, who yet (notwithstanding) vsed the ministerie of nature in the doing thereof: as he likewise did in the Quailes which he sent among them into

into the Campe : and as he also did, when as the Rock being smitten, yeelded foorth wa-
ter abundantly for the refreshing of the drie
and thirstie people: or as when by the casting
in of a peece of wood the bitter waters be-
came sweete: or as finally, when by a most
strong East winde the red Sea was dried vp,
and gaue free passage vnto the Hebrewes(all
the \ae gyptians pursuing them, being vtterly
swallowed vp and drowned.)

Exo.15,25.
Num.20,8.
Exo.14,21.

The like reason is to bee giuen of the
Meale and of the Oile which was still increa-
sed without wasting, at the praier of *Elijah*,
and of *Elisha*: of the Rauen that brought
bread and flesh to *Elijah*: of the Angell that
broght vnto him a cake baked on the coles,
and a pot of water; in the strength whereof
he iournied fortie daies and fortie nights Cap.19,6.
without any other foode, vntill he came to
Horeb, the Mount of God, where he found a
caue, in the which he safely hid himselfe from
the tyrannie of wicked *Iezabel*, who cruelly
persecuted and hunted all the Prophets of
the Lord to death.

1.Kin.17,16
2.Ring.4,6.

These and such like admirable, woondersh-
full and miraculous workes, could the Lord
euen with a worde or a becke without the
helpe of any thing, haue brought to passe:
but yet his diuine will and pleasure was, to
vse naturall things, (whereof he is both the
worker and gouernour) as the meanes or in-
strument whereby to atchieue and worke

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the same strange effects, to the relieve of his children , and comfort to their distressed mindes.

The like haue we to obserue and note also Isaie.38,21. in *Hezekial* being sick, and by the doome of 2.Kin.20,7. God himselfe appointed to die, whose boyle was cured by a lumpe of drie figs (which in operation are maturatiue) laide plaisterwise to the same. Out of the which, wee are to learne this most profitable lesson, that albeit God bee able to heale without any medicines, yet his pleasure is, that in the time of sicknes, we shoulde not contemne Physicke, as the meanes whereby our recouerie is wrought, but to vse the same in the feare of God , for the restoring of our health and prolongation of our life.

The like meanes did Christ himselfe also vse , in restoring sight vnto a poore blinde man , when as hee spat on the grounde and made cliae of the spettle, with the which he annointed his eies, with further commandement to him to go and wash himselfe in the poole of *Siloam*. In like sort also, cured he a dumbe man, & restored vnto him his speech, by putting his fingers into his eares, and touching his toong with spettle.

These kindes of miracles did the Lorde Mat.20,34. worke, some while with onelie touching, and Mar.10,52. some while with onely a word, requiring nothing else at their hands that were cured, but onelie firme and stedfast faith and vndoubted

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ted confidence to obtaine their requestes, as
namelie in poore blinde *Bartimeus*, faithfully crieng vnto Christ, (notwithstanding the churlish rebukes and checkes that he sustained for so doing, at the hands of some of the compaines) appeereth.

But albeit Almighty God for his great mercie sake, and for the inestimable loue wherewith he most bountifully loued mankind, did many and sundry waies signifie his infinite goodnes toward them: yet most singularly and notably did he testifie and make apparent his woonderrfull power and heauenly might, in working most strange, most supernaturall and inimitable miracles. Among the which being innumerable, the raining and sending downe of *Manna* so copiouslie and abundantly from heauen, to suffice such an huge and populous multitude; is namely and speciallie to be remembred.

For, when as the people (being a confus'd multitude) to the number of sixe hundred thousand persons, repiningly murmurred against God, and *Moses* his seruant, for bringing them out of *Egypt*, into that waste Num. 11,
Wildernes, to be (as they seditiouslie muttered) there sterued and famished: God in
Exo. 16, 13.
Psal. 78, 24.
the euening of the same daie sent into their Campe an incredible multitude of Quailes: and in the morning the Dewe lay rounde about the Hoste vpon the grounde, and when

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the Dew that was fallen, was ascended, there appeered vpon the face of the Wildernes, a small round thing, thinne as the hoare frost vpon the earth, in the likenes of *Coriander* seede, of the colour of *Bdellium*, and in relish or taste like vnto Wafers made with Honie. When the children of Israell being therat greatly astonied, or (as some expounde it) contemptuouslie regarding it, did with admiration or irrision beholde it; they saide one to another, *Mahn*, What is this? For they wist not what it was.

The *Manna* which is vsed in Physicke, being hot, temperate and moyst is not altogither vnlike vnto this which we haue nowe mentioned. For there is gathered in hot Countries and warme Regions an Aerie and Dewie Honie, distilling and dropping from the Ayre in the night time about the Canicular daies in Sommer, and falling vpon Trees, Braunches, Herbs, Boughes, Flowers and Stones in small drops or graines, which being rolled and chafed a little while with the toong, melteth and dissolueth as it were Sugar, and with a most delicate sweetenes singularlie delighteth the palate and mouth. It is right souereigne and beneficial to lenifie the roughnes of the Iawes, and asperitic of the Throate. It notably quencheth heate, purgeth blood, looseth and mollifieth the bellie, as the *Cassia fistula* doth, but somewhat more gently and mildly: and therfore

may

may safely and without any feare or danger be ministred to tender Folkes, Yoonglings, Aged persons , Women with childe, or that lie in childebed ; taking the quantitie of an ounce in weight at once, hauing alwaies regarde and respect (as meete it is) to the nature and constitution of ech particular persons bodie.

And it is termed by the name of *Manna*, or *Melaereum*, bicause being drawn vp from the earth by the heate of the Sunne in the daie time ; it falleth downe againe in the coole night season, and lighteth vpon Trees, Plantes,&c. in such proportion, shape, taste, sweetenes and relish almost , as the other *Manna* was, which the Bible describeth, and which the Israelites did eate many yeeres; insomuch that with the long vse therof, they fell to loathing of it , and disdainefully to despise the great bountiful gift of their Lord and God.

I my selfe haue sometimes founde this *Manna* at such times as I haue purposely walke out of the Vniuersitie to seeke for Herbs in mornings afore dailight, specially at the later ende of the Spring, when the Ayre hath beene milde and the weather calme.

But there is sold by some of these couetous and vnconscionable Apothecaries in steede of this true right *Manna* or Ayrie Honie, another counterfeited and sophisticated *Manna*, made of Sene and Sugar. But by the melting

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melting thereof in the mouth, the patcherie
and sleight may soone be espied.

There be some that gather about Bee
hyues, and other places where Bees do mel-
lifie, certaine excrements of yellowish colour
and sweete relish like to Honie, beleueing
and making others to beleue that the same
is the right *Manna*, distilling out of the Ayre,
whereas in verie deede, it is nothing else,
than a certaine excrementall lyquor, iuyce,
iellie, slime or spittle, comming from Wasps,
Dorres, Drones and Gnats. For, these kinds
of vnproufitable Bees do lie in waite to lurch
the labours, and to sucke the Honie made
and gathered by the painefull toyling Bees,
which so soone as the same poore Bees espie,
they ioyne their forces togither, set vpon
those theeuish Drones and filching vermine,
and neuer leauue till they haue banished or
destroied and slaine them : And this is by
the most excellent Poet *Virgil* notably auou-
ched and set out, where he saith :

Georg. lib.4.

*They fashion, trym and branely decke
Their Combes for Honie sweete :
And neatly frame their waxie web
As for their works is meete :
With carefull care some hatch and breed
Mo yoong ones for increase :
While others, Honie of the best
To gather neuer cease :
Wherewith their statelie Cels they fill
With store of Nectar fine :*

Shewing

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*Shewing themselves a dapper Crew
To brew this iuyce diuine.
Ech one is set unto his taske,
Ech one his worke doth know :
Some range abroad : some stay at home
And labour do bestow,
By couching into order neate
What others home do bring :
Or else in Warlike guise they drive
The Drones from Hyue with sting.*

The fourth Chapter.

Of wilde Letuce.

Almightie God euerie
way seeking the bene-
fitte and furtherance of Exod.12.
man in godlines , and Numb.9.
in most ample sorte
powring out his vn-
speakable bountie vp-
on him , requireth at
his hands againe in lieu thereof none other
recompence , but that he shoulde loue and
honor him , and in most assured trust and vn-
doubted beleefe leane vnto his most gratiouse
promises . He sundry waies admonisheth him ,
and in many sortes putteth him in remem-
brance of his dutie , and stirreth him vp from
his slothfull , negligent and carelesse security ,
to an acknowledgement of the benefites
which

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which he hath receiued , least otherwise he shoulde vngratefully forget them : For this cause and purpose the Lorde G O D instituted diuerse rites, and sundrie solenime ceremonies, not onely in the olde Law wherein all thinges concerning Christ and his kingdome were typicallie shadowed, but also in the Gospell, wherein all the promises of God were reallie, perfectly, plainly and effectuallie exhibited , fullie finished , and substantially manifested , as Christ at the time of his giuing vp of the Ghost witnes-
fed.

Ioh.19,30.

Why Sacra-
ments were
ordained.

Thus doth he testifie and assure men of the infallible performance of his promises, and of his heauenly attonement and reconciliation with them, by certaine Signes , Tokens, Seales, or Sacramentes, visible to the eie , and apparantly subiect to outwarde senses.

Baptisme.

Rom 4,11.

Gen.17,12.

Exo.14,22.

For Baptisme being the Seale of the righ-
teousnes of Faith, and the first entrance and
receiving into the Church , was figured by
Circumcision and by passing through the
red Sea : insomuch that we be thereby con-
secrated vnto God, and engraffed into him,
by faith, with ful deliuernace from the guilt
of our sins.

Supper of
the Lord.

Luk.22, 19.

1.Co.11,24

And in place or steede of the eating of the
Paschall Lambe,we haue now the holy Com-
munion of the bodie and blood of Christ:
which he hath left vnto vs and commanded
to

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to be solemnlie frequented and celebrated
of al true Christians, for a perpetual remem-
brance of his death and passion, and for a
continuall memorie of that his most inestim-
able benefite of redeeming vs freely with-
out any desert or merite in vs, from the ty-
rannie of the Deuill, and from the power of
death, hauing all our sins and iniquities en-
tierly forgiuen , and cleerely pardoned , in
and through our mercifull Mediator, Aduo-
cate and Attonement maker Iesus Christ.

For the Law was giuen by Moses, but grace and *Iohn.1, 17.*
truth came by Iesus Christ. This mysterie liue-
ly and truly exhibited in Christ, was long a-
fore prefigured and shadowed by the willing
obedience of *Abraham*, in the sacrificing of *Gen.22, 6.*
his sonne *Isaac* : and in the ordinance and
institution of a male Lambe without blemish, which *Moses* by the prescript com-
mandement of God, solemnly appointed to be
eaten with *sower Herbes*, or wilde Letuce, for *Exod.12, 5.*
the better retaining in fresh memorie the
miserable slauerie and thralldome wherein
they afore liued vnder *Pharao* in *Ægypt*: from
which most slauish yoke and intollerable
bondage, they were mercifully deliuuered.

The Passeouer therefore was instituted, to
reuiewe, retaine, and renew the memorie of
that day, wherein the Israelites by striking
their door posts with the blood of the Lamb
were preserued from the danger of the An-
gel, that was sent to destroie and kill all the
first

Passeouer.
Paschall
Lambe.

first borne in *Egypt*: and wherby they safely passed through the red Sea : which day was thervpon termed *Passeouer*, being a word aptly and fitly importing most wholesome instruction and comfortable direction, vnto vs liuing in the troublesome wildernesse of this miserable world; to admonish vs of our passage toward our heauenly Countrie, and blessed dwelling of immortalitie.

This Lambe was commanded to be eaten with sower Herbs, or wilde Letuce : for that, in this our wretched life, all things are bitter, troublesome, greeuous, and full of calamitie, hauing in it a great deale more *Aloe* than Honie, that is, much greater store of miserie and mischiefe, than of ioy and tranquillitie.

Some hold opinion, that vnder the name of Letuce, there be also comprehended the Herbs Succorie and Endiue, bearing a white bleuish flower and iagged: which being kept couered and buried in sand or grauell, is vsed in winter time for salads at the beginning of meales. The vsing and handling of it in this sort, causeth it to forgo and loose his bitternesse, and withall to become excellentlye white, much like to the inner leaues of the great white Cabage or Colewort. And, these Herbs be verie good and profitable against the obstructions of the Liuer, for that, they haue in respect of their bitternesse, an abstinentie vertue and cleansing force, opening the pores

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pores and passages, and enlarge all oppilations. They be also very good to cure the tertian Ague, and the Iaudice. They qualifie also and mitigate all the distemperance both of the Gall and Liver, wherewith (as by their tawnie complexions it appeereth) the Jewes are specially incombred. These Herbes or Plantes hath *Virgil* learnedly remembred and set out, where he termeth Endive to be naturally bitter. And in another place, he faith:

Georg. lib. 1.

I could describe (if leisure seru'de)
The Garden how to dresse:
And how ech Herbe to plant and sowe,
All this I could expresse:
The Rosebanks that renowned be
Of Pæstum fertile soile,
Which twise ayeere yeeld foorth their crop,
With helpe of slender toile.
Endine likewise and Cichorie
That growes in watriish ground
In Meades and Ditches; Smallage greene
And Parselie might I sound.
And how the gallant Cucumber
Delightfully doth smell
And stretch it selfe along the grasse:
Of all these could I tell, &c.

Georg. lib. 4.

Columella likewise greatly commendeth *Lib. 10.*
them, and wisheth them to be carefully planted and nourished in Gardens, as a necessarie helpe at a pinch for any present occasion: for that, the husbandly benefit and houshold stay

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stay thereby growing, may serue in steede
of a thriftie Larder, as *Tullie* in his Booke of
Old-age termeth it.

*Let Gardens stored be with Herbes that bring
Good taste to meates, and stirre vp appetite ;
As Chervill, Endine, Letuce, and such thing
As orderly the stomacke may irrite.*

Like vnto these in vertue, nature, effect and operation, are the herbs Chondrilla (which we may call Gumme Succorie) the soft milke Thistle, *Dent de Lion*, or *Rostrum Porcinum*, Hawkeweede called Hieracium ; all which haue in them a milke white iuice and yellowish flower, very pleasant and daintie food for Hares and Conies. For by eating thereof, these small Creatures preserue themselues from embolning and drospie-like swelling, by reason that the bitternes of these Herbes, drieth vp their moisture and superfluous humor. Wherefore such of them as be not too greatly bitter, are in the beginning of the Spring, when their leaues be tender, good to vsed in salads.

But that the wilde Letuce (which is termed by the name of Endive) was vsed at the eating of the Paschall Lambe onely as a condiment or sauce, I cannot easily be persuaded : because (by reason of the notable nipping bitternes thereof, which biteth the toong) it is not fit to be eaten, neither can it serue for foode, nourishment or meate, sauing onely when it first springeth vp, and is

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is verie yoong, that is, ere it be armed on his backe side with sharpe prickles. For the common Endiue which is the verie right Wilde Letuce , in bitternes passeth all other plants and herbs whatsoeuer that conteine in them white iuyce, sap or liquor. And therfore Phy-sitions vse to minister Endiue in medicine, while it is yoong and tender , and not when it is full growen, prickly, and olde. But the other kinds thereof, namely Succory and Seriola , I am fully perswaded may be vsed as a sauce or seasoning, to relish Lambe being either roast or sodden : and thereof (aswell the leaues as the roots) haue our Country folkes learned to make right holesome and tooth-some Salades. The roote thereof is well neer a cubite and a halfe in length , which many do vse to slit into smiall partes , like to the red Parsenep or Carot, and so to eate it with Oyle , Vineger and Pepper , as they do Cucumbers, Sampiere, Charlocke or Raponse, with many such like , as the time and season of the yeere doth conueniently yeelde and affoord.



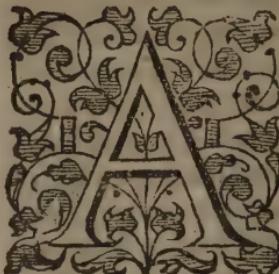
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The

The fift Chapter.

*Of the Olyue and wilde Olyue Trees, and
of Olyues and Oile.*

Reuel.7, 9.



S the Palm tree (which will not be kept downe with any waight) is the Badge, Ensigne and token of victory: so is the Olyue tree a betokener and singnifier of peace: for proofe wherof, the Doue may serue, which *Noah* sent out of the Arke , who after the floode was abated and the waters flaked, came againe, bringing in hir mouth an Olyue leafe, as an apparant figure of Gods wrath mitigated.

Gen.8,11.

The leaues of this Tree be long and narowe, much like to the leaues of a Willow, Wythie or Pryuet , greene at the top , but whitish and of an hoarie colour towarde the neather end, like the white Popler : the flowers be small, and many , of colour browne, pleasantly and delightfullie smelling. It beareth berries in maruellous great number , in forme like to an Egge : which when they draw towarde ripenes , are endued with an Oile & fat iuice. Out of whom there is presed and drawnen an Oyle, that is of excellent vertue to strengthen the ioynts, comfort the members, and also to mitigate and asswage any

any dolours of the bodie. It suppleth the Lymes, and maketh them nymble, active and liuely, specially being outwardly applied, rather than inwardly receiued. Therewith the body being annointed not only looketh the neater and smoother, but also becommeth a great deale the stronger, readier, and fitter to any exercise or labor.

This (no doubt) did *David* well knowe, where he expresselie mentioneth the same, and breaketh out into most earnest, hartie and vehement praise, and thankesgiuing to God for the same, and other benefites. *It is Psa.104,15*
the Lord (saith he) that causeth grasse to grow for the cattel, and herbe for the use of man, that he may bring foorth bread out of the earth, and Wyne that maketh glad the hart of man, and Oyle to make the face to shine, and Bread to strengthen mans hart.

To the same purpose tendeth also that saying of *Plinie*, affirming that, there be two Liquors, most holesome to mans bodie, to wit, inwardly, *Wyne*, and outwardly, *Oyle*.

That pitifull Samaritane also (by whom is *Luk.10,34*.
ment Christ) powred Oyle and Wine into the woundes of the man that fell among Theeues, being two most excellent things in such cases to be ministred : Wine, to scowre, cleanse and mundifie the wound : and Oyle to supple, lenifie, and asswage the paine, and to heale the distressed patient. Heereby is ment and signified, that Christ (contrarie to the guise of the carelesse Priests and negli-

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gent Leuites) healeth with his heauenly doctrine , afflicted consciences and wounded Soules, bindeth vp the soares of the amazed minde, recureth and skinneth the agonies of the troubled conscience , and that in such sort, that no appearence or shew thereof is left to be seene, that is to say, so entirely and wholie, that none of all the misdeedes which he hath afore committed, shall be to him imputed, or once laide to his charge.

This Oile being inwardly taken, doth mollifie and loose the bellie, affwageth all paine, swelling and inflammation , slicketh and smoootheth al roughnes and asperities, daunteth and encountreth poison ; it maketh the belly soluble and slipperie; it prouoketh vomit, whereby all noisome, hurtful and pernicious things may be the better expelled ; it hindereth and letteth through the slipperie nature and gliding facultie that is in it , that poisoned drinks and venemous potions shal not pearce or enter into the veines , to the endangering of the bodie with death : yea, it hath this qualitie, propertie and commoditie also further, that being taken afore hand, it withstandeth dronkennes , and will keepe a man that he shall not haftilie or quickly be ouertaken and cupshot.

*U*naduisedly and beside the rules of art do some deale , that apply and laie to such members as are broken, wrentched , out of ioynt, brused, shronken, battered and har-

med

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med by some fall , this Oyle or Butter . But the Verdiuyce , or Oyle that is made of the Olieue afore it be full ripe , hath an astringent power , and is very good to binde , nite , knit and consolidate the hundred and dissolued parts of the bodie . But yet , at the first , and in the beginning while the wound is green , (if the age of the partie will beare it) it shall not be amisse to annoit or instill into the place some Butter or Oyle , (a veine being first opened) to asswage the paine , and dissolute the clotted and congealed bloud engendered in the same .

For which purpose, my vse and order is to minister vnto the partie, a potion made with the powder of Madder and Nutmigs : and afterward to apply vnto them some such things as are by nature consolidatiue, to wit, Milfoyle or Yarrow, red roses before they be full blowen, Myrtle berries, all the kinds of *Sympitum* or Comfrey, *Sperma Cæti*, right Mumia, Rhabarbe, and Nutmig ; & to boile al these togither in red wine, which is by nature stipticke and astringent.

A potion
consolida-
tive.

The berries are called in euery Countrie almost by the name of Oliues : which being gathered afore they be ripe, and while they be yet but newly greene, are vsually kept in pickle or brine, and are excellent good to prouoke appetite, and procure to a man a stomacke to his meate ; and they be good also, to withstand droonkennesse, as likewise

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bitter Almonds be.

From the fruit and flowers of this Tree or Plant, diuine Writers deriuē and fetch fundrie Similitudes both apt and elegant. So in the booke of *Job*, where speedie destruction is denounced to the wicked and blasphemous, it is thus said : *Before his day shall God destroy him, and his branch shall not be greene : he shall be cast out, as the Vine doth his fower grape, and as the Oline doth his flower.* That is to saie, he shall bee taken away before his day by quicke and sudden death, and shal not arriue to ripe age.

And the Similitude is taken from such Trees and fresh Herbs, as in the Spring tide growe vp gallantly, and appeere most beautifull, and yet their bloomes through blasting, doe either come to nothing, or else are shaken downe with the sturdie stormes of nipping windes and tempestuous weather. For, God doth not long suffer the wicked to enjoy their prosperitie, or to haue in all things their wished will and desired successe, but euen in the middest of their flaunting pride, and when as for age they might haue liued a great while longer, hee cutteth off their daies, and bringeth vpon them a sudden and speedie destruction.

Thus do we reade, how God hastened his iudgements, & brought the floud vpon the world, for that they would not be warned, nor repent and amende their wicked liues, but

but daily grew from woorseto worse. And God threatening sudden destruction , and denouncing dreadfull woes vnto the Priests and Ringleaders of *Ephraim*, for their carelesse contempt of Religion, whereunto thorough their pride and droonkennesse they were fallen, thundereth out his greeuous ire and heauie indignation against them for the same by his Prophet, where he saith : *Woe to Isai.28,1.*
the Crowne of Pride, the Droonkards of Ephraim :
for his glorious beautie shall be a fading flower, and
as the hastie fruit afore Sommer and ripening time. Whereby his meaning is, that they with all their pompe, statelinesse and arrogancy, shal be brought lowe, and throwne downe, as Sommer fruit and soone ripe figs, that are by and by with greedinesse pulled and eaten, and cannot be kept till winter.

A much like argument doth the same Prophet also in another place (as an Ambassador or messenger sent from God) denounce against the *Ægyptians* : *Afore the Harvest when the flowre is finished, and the fruite is riping in the flower, shall the branches (of Ægypt) be cut downe, and the boughes thereof taken away.* Wherby hee signifieth that the *Ægyptians* shall be serued , euen as soone ripe fruities , and first grapes or berries , which are ripe before their time , and are readie to be eaten afore the season that other fruities are. For such kinde of fruities do quickly rot, and will not long be kept, so that thereby his plaine mea-

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ning is, that their felicitie and glorie shal not be of any continuance.

Psal.1,3. By the Olyue Tree also and other Trees besides, the good successe and plentiful abundance of all things towarde the godlie, togither with the increase and continuance of the same, is signified, which the Prophet David plainly witnesseth, in his comparing of a godlie and vertuous man fearing God, to a Tree planted by the water side, that is fruitfull and bring eth foorth his fruit in due season.

Ierem.17,5 *Ieremiah amplifieth and discourseth the same Argument more at large, where he pronounceth all calamitie and miserie to the foward and stiffenecked people, that forsaking the Lord God, sought helpe, refuge and succour in man, and things of vanitie. Cursed (saith he) be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord: for he shall be like the Heath in the Wildernes, and shall not see when any good commeth, but shall inhabite the parched places, in a salt hungrie and fruitlesse soyle. But blessed be the man that trusteth in the Lord, and putteth all his trust and confidence in him. For he shall be as a Tree that is planted by the ryuer, and shall not feele when the heate commeth, but hir leafe shall be greene, and shall not care for the time of drought, neither shall cease from yeelding fruite.* By these and such like Metaphors is the stedfast trust that ought to be wholie put in God, commended and set foorth: signifieng that our hart, minde,

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minde, hope and cogitations, ought not to depend on any other, nor to be directed to any other, than to him alone, from whom all goodness floweth, and who is most bountifull, willing and ready to giue all manner of good things vnto men (truly calling vpon him) in most large and ample foison.

Heerupon it was that *Daniel* relying vpon God, and staieng himselfe vnder his gouernance and protection, rather than vpon any vaine, transitorie, and momentanie things of the world, contrarie to the guise, custome, and maner of the wicked, saith thus : *I shal be Psal.52,8.*
like a greene Oline tree in the house of God : for I trust in the mercies of God for ever. Again, where he describeth and setteth out the blessednes and plentie that shal light vpon the man that is not idle, but feareth the Lord and walketh in his commandements : and the fruitfulnes that shall be giuen to his wife, he saith : *Bles- Psal.118.*
sed is the man that feareth the Lord and walketh in his waies, he shall eate the labours of his hands,
& all things shal go wel with him : His wife shal be as the fruitfull Vine on the sides of his house : His children as the Oline branches round about his table. Lo, thus shal the man be blessed that feareth the Lord. Likewise in the prophesie of *Ieremiah*, God calleth the people that he taketh singular delight in, *A greene Oline tree, a faire and Ier.11,16.* of goodlie fruit, which is, as though he should say, the name of it is vnto him pleasant, gracious and amiable.

With

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With the same agreeth also the Prophet **Hosea**, who with the same Spirite and out of the same fountaine wrate his Prophesies. **The Hosea.14,7 beautie of Israel** (faith he) shall be as the Oline tree, and his smell as Lebanon. Whereby he signifieth, that all they which assuredly and undoubtedly cleave vnto God, and obediently walke in his precepts, shal stand highly in his fauor and grace, and be vnto him both pleasant and acceptable. For, as a sweet smel and fragrant odor reuiueth the spirits, and refresheth the senses : so doth the smell of a man that imbraceth the wholesome doctrine of God, and dutifullly conformeth himselfe to his diuine will, delight, recreate, refresh, and please him.

And that chosen vessell **S. Paule**, shewing how gracious and fauourable they stand before God, which sincerely aduance his glorious Gospell, and faithfully instruct others in the same, saith that *We are vnto God the sweete sanour of Christ in every place.*

Gen.27,27. And the Patriarke **Isaac** : *The smell of my Sonne is as the smell of a pleasant field, which the Lord hath blessed.*

Finally, in the Canticle or Song of **Solomon**, the Bride being the Church speaking of Christ hir Spouse, saith : *Because of the sanour of thine ointments, we will run after thee, &c.* that is to say, we will endeavour and studie the best that we can or are able every one of vs in his calling, that we may be fed and refreshed with

with his wholsome doctrine, which cheereth the feeble, and recreateth the wearie, none otherwise than a sweet and pleasant smel delighteth the senses of those that swoone, or fall downe for debilitie and weakenesse of their vitall spirits.

The sixt Chapter.

Of the prickly Bush or thornie Shrub, called

*Rhamnus : and of some, Christ's
Thorne.*


His thorne *Rhamnus* is a kinde of Shrub or Bush, that is on euerie side beset and encompassed with many sharp prickles & short stubbed thorns: out of the which there groweth (clusterwise) by small and slender stems, the fruit or berries, in great number and quanttie, of an yellowish colour, & round forme, as big as a Mirtle or Iuniper, and of taste most sharpe, fower, tart, and eigre. If a man be not warie and heedfull in the handeling therof, he may quickly wound his hand with the sharpe prickles that grow therupon. The berries which are sobbie and watriish, being bitten with the teeth, tasted with the toong, or crushed and bruised with the fingers, doe tanne

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tanne and die the same with a yellowish or saffron colour.

Of this Thorne there be three kindes : among the which this kinde that we now speake of, groweth in great abundance in the grauelly soile and bushie grounds of *Zeland*. In which countrie all along by the sandie soile of the Sea coast, there are growing many and sundry sorts of these and such like shrubs, shoothes, and thornie prickled bushes, as namely this *Rhamnus*, Bremble brier, Sea Purcelaine, Furze or Gorse, Holme or Huluer, Teasels, Cardthistles, Seaholly, Camock, Restharowe and petie Whin, beside many others.

Bellonius a learned man (who for the increase of his knowledge trauelled through the land of *Iurie* and *Syria*) holdeth opinion that the thornie Crowne, wherewith the Jewes crowned our Sauiour Christ, was of this *Rhamnus* : whereunto he is persuaded, for that in those Countries there is none other sort of thorne growing.

From this thornie Bush or prickly shrub, doth the princely Prophet *Danuid* take a most excellent and fit Similitude, against the hawtie pride, presumptuous tyrannie, factious mutinie, and intollerable crueltie of bloodie Caitifs and treacherous wretches, that maliciously lie in wait to surprize the innocent, and supplant the godlie: whose wicked practises and yndermining drifts, shall (notwithstanding)

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standing) be frustrated and defeated: and all their spitefull imaginations adnihilated. *As raw flesh (saith he) before your pots feele the fire of Psal. 58,9.* *Thornes, so let them be snatched vp.* That is, they shall misse of their purpose, and quake in their conceiued mischiefe: their deuises shall be dashed ere they be throughly hatched, euen as yoong thornes, which shall be plucked vp and weeded out afore they euer come to full ripenesse, or to haue any hard prickly nature: because the Lord (as it were with a tempest) will destroy them, and carrie them away (as with a whirlwind) in his wrath, & bring downe their high lookes and mischievous platforms. By which words, he signifieth and meaneth, that although they practise neuer so many sleights, policies, deuises, deceits, frauds, quarrels, massacres, murders, spoiles and desolations, yet shall they come short of their desire, and not be able to bring to passe their conceiued mischieves, but shall be nipped(as it were) in the bud, before they can attaine to any ripenesse or strength to worke their malice.

Vnder which words there be couertly also included this further meaning; that such wicked persons practising tyrannie and oppression towards the feely inferiour people, shall be violently taken out of this life, euen as flesh is taken out of the pot or caldron, being halfe raw, or before it beynough sodden, or meete to be eaten: having scarcely felt

the

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the heat of the fire that is made of thornie, prickly, and crackling *Rhamnus*.

For, Fagots and Bauens of Furze, Thorns, *Rhamnus*, Juniper, Brembles, Bryers and Bushes, are woont not only to scratch, prick and wound the hands of such as deale with them and handle them; but also being laide on the fire, they terrifie and make afraide those that sit thereat, with their crackling flame and sparkling noise, in so much that they cast out vpon those that be neere, dangerous sparkes and hot burning brands.

This therefore must be vnderstoode to be the sense and meaning of these words of the Prophet: That although Tyrants, Oppref-sors, Sycophants, and Bloodsuckers do rage and rauie, stampe and stare, fret and fume, and euery way seeke occasions to ouercrow and supplant the innocent, yet shall they misse of their purpose, and nothing shall suc-ceed according to their desire, but that by their sodaine and vnlooked for death, the godly and innocent shall be deliuered out of their iawes and danger.



The

The seventh Chapter.

*Of the wilde Gourd, commonly called
Colloquintida.*



Olloquintida is vsed
in Physicke to purge
Phlegme and Choler,
as wel yellow as black:
which humours it ex-
pelleteth mightily and
forcibly, but not with-
out detriment & dan-
ger to the powers and
faculties of the bodie: so strongly sometimes
opening the veines, that it causeth blood to
come foorth. To qualifie therefore his dan-
gerous nature and imperious operation, it
shall be verie expedient to put to it Masticke
and such other things, as are good to streng-
then and comfort the stomacke.

The fruit of it when it is ripe, is round and
bleake or whitish, of the bignes of a Ball, or
of an Orenge or Cytron. If the vpper part of
the rinde or barke being yellowish, be pared
away with a knife, the inside is full of iuyce,
and of a most bitter taste. As appeereth in
the hystorie of the Booke of Kings.

For, whereas *Elisha* his seruant went out ^{2.Kin.4,39.}
into the fieldes to gather Potherbes, and a-
mong others gathering this *Colloquintida*, and
shredding

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shredding it into the Pot, not knowing what it was , powred out the potage for the men to eat , they had no sooner tasted thereof, but they presently cried out and said, *Death is in the Pot*: bicause the bitternes therof was so extreeme , that they thought they had beene poisoned. *Elisha* being not vnskilfull in the Secretes of Nature , foorthwith be-thought himselfe , how this bitternes might be met withall and qualified. And therewithall he cast Meale into the Pot , whereby the potage became good and sauorie, and might be safely eaten, without danger or harme.

There is reason Physical to be yeelded for this matter. For Mault meale , namely, of Barlie mault,hath that vertue,nature, and o-peration , that it taketh away all vnnaturall relish and bitter taste. And by common ex-perience we finde it true , that brackish and bitter water being mingled with Barlie mault becommeth sweet , delicate and sau-orie : And so likewise doth the Beane meale ; in so much that within the space of two houres , it will become of good relish and potable, and may safely without danger be receiued into the bodie.



The

The eight Chapter.

Of the Willow.

He Willow is called *Salix*, & hath his name, *a saliendo*, for that it quicklie groweth vp, and soon becommeth a Tree. Heerewith do they in some countrey trim vp their parlours and dining roomes in Sommer, and sticke fresh greene leaues thereof about their beds for coolenes. From this doth God by his Prophet *Isaiah* take a most excellent similitude, wherin he promiseth to the godly that put their trust in him, plentie and abundance of all things, and prosperous successe in all their affaires: and that he will bountifullie giue vnto them, not onely external and corporall benefits, but spirituall and eternall blessings also; and that he will refresh their drie soules, with the most plentifull foode of his holy spirite; and moysten their thirstie consciences, with the perpetuall fountaine and lasting Spring of his blessed Diuinitie. Wherby the mournful & drie souls are most comfortably cheered, and animated to bring foorth plentifull fruits of loue and charitie, both toward God and their neighbor. *Feare Ha*

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not (saith he) O Iacob my servant whom I have chosen. For I will poure water vpon the thirstie, and floudes vpon the dry ground: I will poure my spirite vpon thy seede; and my blessing vpon thy buds: And they shall grow as among the grasse, and as the Willowes by the rivers of water.

For, as Trees planted and set by the waters side, seeme faire and pleasant, adorned with store and varietie of fresh and greene leaues : so likewise doth the minde of man (being garnished with godly knowledge, and moistened with the water of Gods diuine spirite) flourish and shine with the bright beames of vertue , and spread abroade his boughes, both of faith toward God, and also yeeld forth the fruit of Christian works toward his neighbor.

The Iewes being caried away captiue into Babylon, and seeing themselues destitute, forsaken and comfortlesse; hanged their Harpes (wheron they were wont to chaunt Hymnes and play songs of thankesgiuing vnto God for his benefits) vpon the Willow trees: making greeuous moane for that their so miserable and lamentable case , wherewith they were so deepeley and pittifullly distressed, that they coulde haue no maner of ioye ; so much as once to shew foorth any token of mirth , or to handle their musicall instruments. And very fitly are they described by the Psalmist, to haue hanged their instruments on the Willowes, for that, this tree is barraine and loo-seth

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seth his blossoms, before his seede be ripe.

Beside this, it is bitter, and nothing so delectable or pleasant to the eie, as is the Plane tree, the Palme, the Cedar, the Cypresse, the Terebinth or Turpentine tree. And therfore the comparison betweene Banishment and this Tree is very fit, and agreeable, and therfore did they hang their Harpes theron. For as the Willow is bitter, and not greatly to the eie delightsome, so was their banishment & transmigration into *Chaldaea*, to the Lewes, bitter, dolefull, heauie, comfortlesse and lamentable: and the rather for their often calling to remembrance the hill *Sion*, the Citie *Ierusalem*, and the most stately and sumptuous Temple, in the which they were woont to sing Psalmes, and Diuine Ditties in the praise and honor of God. Yea, they were so deepeley stricken with sorrowe in their harts, to see the true worship and sincere religion of God, contemned, despised, prophaned, blasphemed and troden vnder foot: to consider how their Prophets were banished and caried away: to behold the pitifull plight of their Citie, which was ruined, destroied, and made euen with the grounde, that nothing coulde make them merie; nothing could mitigate their conceiuued grieve; neyther coulde they by any allurements or entreaties, be drawne and perswaded, to sing their holie and sacred Songes, which were dedicated and directed to the glorie and

E 2 praise

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praise of God), among such blasphemous, wicked and prophane persons, that did none other thing than scornefully disdaine, and malapertlie deride the Lorde God and his true religion.

These corrosives of minde so galled them at the hart, and so greeued their zealous consciences, that all melody among them was

Ierem. La- forgotten, and in lieu thereof all grieve and
ment. 4, 19. sorrow entirely possessed them. For Musickē

Eccl. 2, 1. in the time of mourning, is (according to the old saieng) vnmeet, vndecent and out of sea-
son : and therefore it was very fitly by them

Psal. 137, 4. answered againe; *How shall we sing a Song of the Lord, in a strange lande,* among a number of Atheistes and godlesse people, that are nothing mooued with compassion ouer our calamities, nor touched with any remorse of our miseries, but do rather insult vpon vs, and scoffe, taunt, deride, and mocke the worship and honor which we haue beene accustomed to yeelde to the immortall God. Therefore their request and sute to vs, to delight them with our Harpes or Instruments, is bootelesse and in vaine, seeing they despightfullie contemne, and scoffinglie despise, both vs, and the God of the Hebrewes.

The

The ninth Chapter.

Of the Herbe Saliunca.



Alianca is thought of *Ruellius.*
some to be the same *Plinius.*
that is otherwise cal-
led *Nardus Celtica.* It is
a small, shrubbie, short
and turfie plant, neuer
growing to be so high
as our common La-
uender. For it neuer

raiseth it selfe much aboue the grounde.
Which *Virgil* well noted, where by certaine
comparissons drawne from sundry plants, he
tooke occasion to commend one for his ex-
cellencie in piping, and therby to set foorth
his superioritie ouer his aduersarie, with
these words in effect :

So much as winding willow yeeldes

Eclips. 5.

In goodnes to pale Olyue tree :

And Saliuncta low in fieldes

To ruddie Rose yeeldes in degree :

So far (me thinkes) in Arte and skill

Amyntas comes behinde thee still.

Of this *Saliunca* is vsed to be made Nosegaies
to smell vnto, for the restoring and comfor-
ting of the powers & faculties of the Hart,
and to drive away fulsome, hurtfull and con-
tagious sauors. For it is of a most delectable

E 3 sweete-

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sweetenes and odor , insomuch that being laide among Naperie, and Garments, it both causeth them to smell excellently, and withal also preserueth the same from Mothes and Vermine. In lieu and place heereof many do vse for the same intent and purpose, Spike and Lauender, (whose flower is most commonly blewe, and spyke-eared at the top of the stakke) which yeeldeth foorth such a strong sent and vehement smell, that it many times causeth headach and induceth vnlustines.

We haue knowne some Hucksters , Tauerners and Vinteners, that haue beene proued to haue distilled this Lauender water, and to mingle it with their Wine, to the end to make it shew the brauer and perfecter, and the quicklier to ouerturne, and inebriate the drinkers. By which legierdemayne and deceitfull tricke, their Guestes the next daie haue beene greeuously troubled with the headach , which could not otherwise by any remedies be holpen or eased, than by receiuing some sleepee potion , or by drinking colde Water, or Whaye, and that in great quantitie.

But out of this small and slender Plant, doth God (who bountifullly both promiseth and largely performeth gracious benefits vnto his children) take similitudes and vse

Isaie.55,12. comparisons: as namely where he saith : The mountaines and hils shall breake foorth before you

into ioy, and all the trees of the field shall clap their hands. That is, they shall all be glad for your welfare, and reioice at your felicitie : ech of them shal yeeld honor vnto you, & solemnly extoll your praises : because you being now deliuered out of miserable thralldome, by the free mercies of God, and aduanced to such honorable dignitie through his onely goodness, and withall (after your hard and heauie exile) enriched with such and so great bounties, There shall grow vnto you in steede of low Saluunc or smal thornes, the tall and high Firre trees, and for Nettles there shall grow the Myrrhe tree. Of which words, the meaning is , that all things shall prosper and increase with them, and haue good successe, so that for small, abiect, and feely poore Herbes (yea those that be hurtfull)there shal grow goodly, faire, and fruitfull trees.

These great blessings are not to be referred, onely to temporall and externall things, but also to the inward gifts of the soule and ornaments of the minde : so that for fiercenes, violence, crueltie, hawtines, pride, arrogancie, and loftines, (which (as S. Paule witnesseth) are the vndoubted works of the flesh) there shall be found gentlenes, meeekenes, curtesie, mildnes , lenitie , humanitie, peace, placabilitie, long sufferance , temperance, and such like, which the Apostle there reckoneth among the fruits of the Spirit. So that now there shall be a change and alteration,

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tion, seeing that in steede of wrong, iniquitie and wickednes, there shall be seene Iustice, equitie, and righteous dealing: in steede of incontinencie, lust, chambering, wantonnes and prodigalitie, there shall be chastitie, moderation, frugalitie and modestie: in steede of sloth and sleepie drowsines, shall be lively lustines, courage, cheerefulnes, magnanimity, contempt of base matters, & condigne account of vertues. So that the order of things shall be quite altered, and in steed of corrupt affections, or rather vnruly perturbations, which carrie the mind from the right rule of Reason, and from the sincere Lawe of God and Nature, there shall be peace and tranquilltie of conscience, surely anchored vnto an vndoubted trust and infallible assurance of Gods mercies and promises,

The tenth Chapter.

Of the Herbe Borith, of Physicians called Struthion, of the Mauritanians, Arabians, and Apothecaries, Condisi: in forme, qualitie, operation, effect and vertue, very like (if not the same) that our Saponaria, which we call Sopewort, or Fullers weede, is, because the iuice thereof will mundifie and scowre like Sope.

THe people of the Iewes a little afore the destruction of their Citie, being drowned

ned in sinnes, and desperately frozen in the dregs of their manie and filthie abhominations, so that they might seeme to be euен at the highest degree of forlorne wickednes; it pleased God for the plainer discouerie therof, to detect their shamefull enormities, and to giue sentence vpon their gracelesse disobedience, by vsing a very apt, fit and elegant Similitude, whereby he noteth their greeuous and lamentable stubbornnes, that with no maner of wholesome remedie and souaigne aduertisements, coulde be reclaimed from their disloyaltie to dutifull behauour.

For when as they had shrunke away and started aside from the true and sincere worship of God, vnto spirituall fornication and grosse Idolatrie, seeking helpe and reposing their trust in others beside God; when as they laide snares to intrap the innocent, and that not secretly and couertly, but euен openly & professedly in euery common place and corner, despising lawe, contemning iustice, and reiecting all good godlie, and ciuill order; and in the lawlesse doing thereof, made no conscience, but either thought they might lawfully without controlment doe what they list, and live as they would: or if they thought themselues to haue done any thing amisse, yet persuaded themselues, that their ouersights and offences might be easily expiated, qualified, satisfied, and wash-

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ed away by a kind of strange worship and frivolous manner of religion, displeasant and detestable to Almighty God: Therefore the Lord seeing them thus lewdly to contemne his precepts, so disobediently to transgresse his lawes, so vainely to fode themselues in their helplesse hope, and to nuzzle their foolish and fantasticall minds in devise of such deceiuable meanes, whereby they thought to make themselues pure and cleane, and thereby to haue all things cocksure on their sides, as they fondly persuaded themselues: God therefore (I say) bicause he would not see his honor so defaced, his glorie so profaned, nor his maiesty and magnificence so despised, reprooueth them for the same, and sharply expostulateth with them, for that they had forsaken him, and fled to others: that they had gone away from him being the fountaine of liuing waters, and digged to themselues broken cesterns, and pits that can hold no water.

Ier.2,21.

Vers.22.

And he doth so effectually deale in this his expostulation, that he toucheth and reprooueth every one of them by name: *I had planted thee (saith he) a noble Vine, whose plants were all naturall; how then art thou turned into the plants of a strange, unkindlie and bastard Vine?* And bicause he would shew that this their reuolt, defection and apostacie could not easilie be done away, he addeth further saieng, *Though thou wash thee with Nitre, and multiply upon*

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upon thy selfe the herb Borith, or vse much sope:
yet shalt thou be stained, filthie and spotted before
me in thine iniquitie. As if he should thus saie :
Although in outward shew and at the first
sight thou seemest (through this thy super-
stitious worship of thine owne deuising, and
whereby thou dishonorest the glory of God,
with thy hypocriticall and visured Religion)
to haue satisfied for thine offences , and to
haue washed away thy sins and transgressi-
ons : yet neuer perswade thy selfe that God
is appeased and pleased with any such ma-
ner of dealing, neither think that thou shalt
ever by this meanes recouer that cleere and
cleane estate that thou imaginest. No, no,
thou must take another course , and practise
another way , if thou desire to appeere faire
and beautifull in the sight of God, and to be
reconciled and at one with the Lorde thy
Creator.

Thou must vtterly defie, detest, renounce
and forsake all filthie Idolatrie, all false Reli-
gion and counterfeit worship , all faith and
hope in any other sauing onely in the true &
liuing God : thou must leade a godlie and
Christian life, thou must embrace and follow
the rules of honest and vertuous conuersati-
on, thou must extirpe and weede out of the
garden of thy conscience all lewde opinions
and wickednes : thou must firmly grounde
thy faith, and assuredly anchor thy selfe only
vpon God , and with an vndoubted trust re-
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lie vnto him and stay assuredly vpon his diuine prouidence. For, to depend vpon any other helper, and to looke for safegard, protection or saluation at the handes of any other, or by any other meane or maner of counterfeit & superstitious worship, neither required nor comandement by God, is not onely vaine, foolish, bootelesse and helplesse, but also damnable, iniurious, and derogatorie to the maiestie of God.

This herbe Borith or Struthion, which we heere cal Sopewort or fullers weed, doth naturally (indeed) whiten and scowre wollen clothes, and that excellently : so doth Sope suppie and smooth the skin ; and taketh away the spots, freckles or morphew in the face and bodie; but no worldly thing can be found, that hath such abstersiue facultie, to wipe away and mundifie the spots and filth of the Soule.

He that refuseth to acknowledge his disease, and wilfully contemneth the holesome direction and sound counsell of the faithfull and learned Phisition, is incurable and in a desperate case : & to such an one, *Hippocrates* forbiddeth to appy any medicine. Yea another maner of teacher than *Hippocrates*, euen the heauenly Phisition Christ our Sauior & Luk.10,11. Redeemer, chargeth vs to depart from them and to leaue them to their owne folly, when as no labor, care, industrie, paines and diligence bestowed vpon them for their amendment

Cap.3.

Mat.10,14.

Luk.10,11.

ment and recouerie, will take place and be
harkened vnto.

But God by his Prophet Malachie promiseth, that he will sende his messenger or ambassador to prepare his waie : by which prophecie was ment *John Baptist*, as Christ himselfe in the Gospell expoundeth it : and that speedily thereupon the Lord and gouernor himselfe shoulde come, that is to saie Christ, who at his coming shuld renue many things, and bestow much labor among them, to amende their liues, correct their sins, & direct their maners, which haue the charge of the Lords flock, to teach and instruct them with good and holesome doctrine. For, *he is like a purging fire, and like Fullers sope*. *And he shall sit downe to trie and fine the siluer : hee shall trie and fine the sonnes of Leui, and purifie them as gold and siluer*: That is to say, he shal make them pure, cleane, neate, fine and trim, without any rust or drosse of vices hanging vpon them, euen as metals are scoured and burnished in a furnace or Goldsmithes forge.

It pleased him therfore first to polish and beautifie the Ministerie, from all filth and drossines, least they that shoulde deale in the sacred mysteries of the Lord, and expounde his worde to others, shoulde be found them selues enblemished with crimes, and infamed with wickednes. And this doth he by a Similitude (as we see) taken of outwarde things, being familiar and subiect to our sens-

Mal.3,1.

Luk.7,27.

Mark.1,2.

Isai.40,3.

Mala.3,2.

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ses, apply the same to the minde . For this Herbe Struthion , Sopewoorte or Fullers weede, is a most excellent scouerer of spots and filth out of clothes, and of an incredible and notable effecte, for the whiting of Wooles or Wollen. Yea it is so woondersfully abstersiue, that it draweth Phlegme and other corrupt baggage out of the head, scoureth and clenseth the breast , of all grosse superfluities, and so forcible procureth needing, that it bringeth foorth a childe though it be dead.

The ii. Chapter.

Of Scarlet, Crimsen, Purple.



Here is a Plant or smal Shrub, hauing slender boughes and sharpe prickly leaues, whereon there groweth that, which we terme & call *Graine*, yeelding a most gallant and orient red, most delectable to behold , and right amiable to the eie. Heerewith they vse to die and engraine wooll,cloth, silke, and other stufte, into a most braue,gallant,beautiful and rich rednes. Of this *Graine* is Scarlet denominated, and heerewith is it died : and of this is incation made many times and often in the Scrip-

Coccus.

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Scriptures, as also of Purple, which were woot to be the peculiar colours for the Robes and Palles of Emperors, Kings, Potentates and Princes.

So in that excellent Song or Canticle of Solomon, the ruddie lips of the Spouse are compared to a thred of Scarlet, or Rose coloured Ribband. Cant.4,3.

Iosua being by God appointed to be the captaine and conductor of the Israelites, after the death of Moses, is saide to haue worn a Scarlet Cloake. Exodus 28,4-10.

And Christ as though he had usurpinglie affected a kingdome, was in mockage and derision stripped, and cloathed with a Scarlet Robe.

In the Reuelation also of Saint John, the Whoore is described and set out, Sitting vpon Reue.17,3. a scarlet coloured beast : which Whoore was apperell'd in Purple and Scarlet, and gilded with golde, and pretious stones, and pearles, hauing a cup of gold in her hand, full of abominationes and filthinesse of her fornication. And in her forehead was a name written, A Misterie, Great Babylon, the Mother of Whooredomes and abominationes of the earth : All which is a type and figure of the Citie of Rome, as Ierom expoundeth it. By which titles, tearmes and Epithetes, he noteth her hawtie arrogancie, snuffing pride, and cruell nature, embrued with the bloode of Innocents.

The rich Glutton mentioned in the Gos- Luk.16,19. pell,

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pell, beside his sumptuous fare and delicious
bankets, was clothed in purple and fine lin-
nen, hauing (notwithstanding) no remorse,
pitie or compassion on the poore and needy
members of Christ.

From the princely and orient colour of
this most delicate and goodlie iuice, in the
Prophet *Isaiah* there is taken an occasion of
a very fit Similitude and Comparison, in the
person of God, against those that gape after
blood, and seeke by violence to oppresse the
innocent. In which Sermon, the Lord lo-
uingly stirreth them vp to repentance, and
seeketh to drawe them to an acknowledgement
of their wickednes. Which if he per-
suade them vnto, and that they will willing-
ly and obediently be reduced & brought a-
gaine into the right way, he assureth them of
forgiuenesse, and that he will vtterly forget
their sinnes and transgressions, how manie
and how greeuous soever they be.

For thus doth he there reason with them,
& thus doth he begin his Oration & speech
vnto them : *Wash ye, make you cleane : take away
the euill of your works from before mine eies : cease
to doe euill, learne to doe well, seeke iudgement, re-
lieue the oppressed: judge the fatherlesse, and defend
the widowe. If your sinnes were as Crimsin, they shal
be made white as snowe ; and though they were red
as scarlet, they shall be as wooll.* Wherby his mea-
ning is, that though their sinnes were hei-
nous and bloody with the murder and death
of

Isai.1,16.

of the Innocent, yet were they pardonable, and might by earnest and hartie repentance, firme faith, and assured trust in the mercies of God, be easily washed away; so that withall there were ioined therewith a ful purpose of amendment and newnesse of life.

But that Robes and Garments of Scarlet, Purple, Silke and Velvet, were vsed and worn in the old time by the ancient Hebrewes, as well for the honor, ornament, and dignitie of their bodies, as also sometime for riotous brauerie, proud pompe, and wilfull ostentation, the Scripture in sundrie places sufficiently witnesseth. As namely in *Jeremiah*, where there is an hard doome and dreadfull commination against *Israel*, for that, hauing forsaken the Lord their God, from whom alone floweth all goodnes, and on whom alone dependeth their whole and entire salvation, they vowed and bowed themselues to Idols, and went a whooring after strange Gods, painting and pranking themselues like adulterous harlots, with strange and foraine attire, thereby to feed the eies of their Paramours, & to draw them the sooner into their loue & liking : *When as (saith the Lord) Ierem.4.30*
all places & corners shal be ful of slaughter and desolation ; when as the strong men being discomfited shall flee for feare into thickets, and climbe vp into high rocks : And when thou shalt be destroied and wasted, what wilt thou doe ? Though thou clothest thy selfe with Scarlet, though thou deckest thy selfe with

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with ornaments of golde, though thou paintest thy face with colours, yet shalt thou trim thy selfe in vaine: for thy louers will abhor thee and seeke thy life: they will not awhit be mooued to compassion with thy gay and braue apparell, but greedily seeke thy spoile and confusion.

Ezechiel also charging Samaria and Ierusalem, with whooredome and adulterie, by the which, he meaneth Idolatrie and Apostasie, denounceth against them in the person of God, plagues & punishments no leſſe dreadfull and intollerable. For, as the breach of wedlocke, and defiling of the marriage bed by filthie adulterie, is a most wicked and detestable sinne: so likewise is Idolatrie a most shamefull and execrable thing: when as the honor and glorie due to the liuing God, is profaned and giuen to another.

Wherefore the wrath of the Lord is the more fiercely kindled against them, for that, not onely in Groues and Valleies, they sacrificed to their Idols, and set vp vnto them, Altars, Images, and Temples with great pompe and foizon of Calues, after the maner of the Heathen: but also by calling and sending for others to beare them companie, they defiled his Sanctuarie, profaned his Sabboths, and polluted his holie Temple, consecrated and dedicated to his name. And to the intent that all things might seeme vnto the beholders more gorgious, magnificent and holie:

¶ 40. Thou hast for their sakes (saith he) washed thy selfe
and

and painted thine eies, and decked thee with ornaments: And satest vpon a costly bed, and a table prepared before it, whereupon thou hast set mine Incense and mine Oile, and a great multitude with thee rejoicing. As if he should say : The honor and worship which is due and ought to bee giuen vnto me, is bestowed vpon Idols and Diuels, and that in solemne sort and order, while a confused rabble and dissolute multitude of brainlesse Gentils and wicked Heathen, do ioine with thee in the same, and run headlong into semblable madnes.

The 12. Chapter.

*Of the Furze or Brier called Paliurus, which is
prickly and sharpe, and vnto which, bloodie,
cruell, deceitfull, and hurtfull per-
sons be in the Scriptures
compared.*



He Prophets in many places vehemētly inueighing against the sinnes of the people, and earnestly beating downe the rage, fiercenesse, and crueltie of such as do trouble, annoie, disquiet, damnifie, hurt, deuoure, oppresse and disturbe the state of their seely weake brethren, doe resemble, liken, and compare them somtimes to Wolues, Lions, Panthers, Leopards, Adders, Snakes, and other harmefull Creatures: somtimes to Foxes, Weasils,

F 2 and

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and other such subtil and craftie beasts: and sometimes to Prickles, Thorns, Briers or other sharpe pointed plants.

Thus did *Michah* the prophet bewaile the want and contempt of Religion, the ouerthrow and decay of godlines, the subuersion of iustice, the prophanation of Diuine worship, and finally the lamentable reuolt of all men in generall from vertue, honesty and integritie. So that there was nothing else practized among men but fraude, craft, subtiltie, deceit, quarrels, vnderminings, catching at aduantage, lieng in waite, wrangling, collusion, dissembling, and al maner of mischiusous drifts and hatefull dealings. He doth therefore in this sort amplifie their greeuous enormities, and thus doth he aggrauate their faults by laieng them in heapes before them; vsing for the same, a Similitude taken from Thornes and Prickles: *Goodmen* (saith he) are perished from the earth, and there is none righteous among men: they all lie in waite for blood; *cuerie* man hunteth his brother with a net, and the euill of their hands they call good; that is, they flatter themselues in their misdeeds and errores: the Prince asketh, and the Judge iudgeth for a reward, that is, he yeeldeth in al respects to such things as he knoweth, will please the Prince, he feedeth his humour, and obeyeth his requests; without any regarde at all either of Lawe, Reason, or Conscience; he suffereth him to ouerrule all matters after his owne will,

Mich.7,2.

will, to oppresse the poore people, and wring from them what he listeth, or to practise tyrannie ouer them according to his owne lawlesse lust and imperious sensualitie. *The best of them is as a Prickle or Brier, and the most righteous of them, is sharper than a Thorne hedge.*

And therfore where such kinde of persons beare rule and be placed in office, his meaning is, that there the state of things is such by meanes of whispering Talecariers, and secret priers into euery mans life, maners & trade, that no man can safelie trust an other, nor reueale his secrets and open his counsell, no not to his familiar friende and knowne acquaintance.

For where such disorder reigneth, that mens cases and estates be so narrowly sifted, and their deeds and words so vndermininglie searched, the harts of many doe quayle, their courages be daunted, their mindes be dismayed, and they brought euen to their wits ende; insomuch that they not onely forsake and mistrust their friendes, but manie times bewray & betray them: which things Christ himselfe foretolde shoulde come to passe.

Therefore in this so dangerous, doubtful, and wauering trust and faithfulnes, the Prophet further warneth vs what to do, saien: *Trust ye not a friend, neither put ye confidence in a counsellour. Keape the doores of thy mouth from him*

Mat.10,35.
Mark.13,9.

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*that lieth in thy bosome : that is, disclose not thy
minde, no not to thine owne wife. For the
Sonne reuileth the Father, the Daughter riseth vp
against hir Mother : the Daughter in law against
hir Mother in law: and a mans enemies are the men
of his owne house.*

In this so lamentable a garboyle and disordered state of the common wealth, he teacheth euery man, which way to worke, and whereunto hee may best and safest betake himselfe ; saieng : *Therefore will I looke vnto the Lord, I will waite for God my Sauiour . My God will heare me.* Heere he hauing his full hope and assured confidence grounded vpon God , resteth vndoubtedly perswaded, that God will deliuier and preserue him against al the violent, proude and cruel rage of all wicked oppresours.

For whereas God is gentle, milde and exorable , they on the other side be raging, fierce, cruell, spightfull, churlish, vncurteous and (like thornes, brembles, and briers) armed with sharp prickles, and poynant ends, whereby they hurt, wounde, and damnifie those that be innocent, harmelesse, helplesse, and comfortlesse.

We see therefore how heere from Prickly plants the Prophet borroweth a Similitude, whereby aptly to expresse, and exactly to set downe the nature, propertie and condition of wilfull and wicked men. For the Furze, Bryer, Bremble, Eglington, Berberie bush,

(if)

(if we onely respect their flowers and berries, are to the eie right pleasant and delightsome, and in cases of Physicke and medicine, haue their profitable and necessarie vses) but in handling they are dangerous, and like ynough to gash, split, and wound the hand of a man that rashly and vnaduisedly toucheth them.

And in like sort, there be some sly persons, craftie shifters, subtill mates, & double dealing dissemblers, who at the first blush do outwardly in shew pretend much friendship, and speake smoothly, but if they may once vpon any light occasion, espie occasion and oportunitie to vtter foorth their inward spight, or where to worke their diuelish and cankred malice, they will be found (I warrant you) readie ynough both to prick, sting, and wound to the vttermost.

Now this *Palmarus* being (as hath afore been said) a kinde of sharpe prickly Furze or Brier, is described by *Theophrastus*, *Virgil*, *Plinie*, *Dioscorides*, *Columella* and others, with general consent to be sharpe, thornie, and dangerous to the handler: howbeit they do not all agree about the description of his forme and fashion.

Not much vnlike, is it to that which we commonly call Berberies, termed in Greeke *Oxyacantha*, wherewith some (for the gallant beautie and seemely shewe) vse to decke and adorne their doores, and to keepe the slips

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and boughes thereof in Pots, for the longer keeping thereof in their flourishing hue and greenenes.

When the flowring and blowing time is past, it bringeth foorth berries being at the first greene, and in fashion somewhat long, which when they be ripe, become red of colour, and haue within, a harde stone, enuironed and encompassed with a small slender and thin skin or rind. The iuyce thereof being fattie and vntuous, is vsed in Physicke as a right soueraigne remedie against the Stone and Grauell.

The thirteenth Chapter.

*Of Gith, called in Greeke Melanthion,
and with vs commonly Nigella : and
of certaine other sorts of Plants
and Graine beside.*



Saiah the Prophet was (as afore hath beene shewed) most excellently seene in the Secrets of Nature, and most skilfull in the qualities and operations of Plants. Which may easily be prooued by the manifolde Similitudes which he taketh (for the garnishing of his Themes and Argumentes) from Herbes,

Herbes, Plants, Flowers, and Seedes , inser-
ting the same into his diuine Sermons. As
namely *Gith* or *Nigella*, Cumine, Wheat, Bar-
ley, Millet, and Fitches ; all which be things
well knowne , affoording both fodder for
Cattell, and nourishment for men.

Isaie.28,25.

This *Gith*, (called commonly *Nigella*) is
growing in the Gardens of many Herba-
ristes, a cubite high or sometimes more , ac-
cordingly as the ground is in ranknes, whose
leaues be much like to Fenell or Fumiterrie,
all too cut and iagged, the flowers of a light
blew : which being once past, there com-
meth vp on the top small knops or heades
as in Popie, with little sharpe hornes vpon
them, longwise, wherein be certaine small
cels, chambers or huskes containing the
seede, which is somewhat blacke, much like
vnto Onion or Leeke seede : in taste sharpe,
and of a strong, pleasant and fragrant sauor,
which in some places , they vse to mixe with
their Paste or Dough , before it be put into
the Ouen , to make it haue the better relish
and delicater taste.

Gith or Ni-
gella.

But specially Physcions vse the Seede
heereof as right commodious to helpe Ca-
tarrhes, Murres, and Poses; to kill and drieue
away wormes, being either droonken with
wine or water, or else laid to the nauell of the
bellie : to take away the toothach ; to bring
downe womens naturall diseases; to prouoke
vrine, to take away lentils, freckles, spots,
and

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and other blemishes deforming the skin and outward parts of the bodie.

Cumine.

Cumine is good to scatter and breake the windinesse of the Stomacke, Bellie and Matrix : and to alay and helpe the griping torments, and the gnawings and frettings of the Entrailes : It is also excellent good to flake and disolute the blasting and swelling of the Cods and Genitories, being laid therunto. For which purpose, my order and custome is, to mingle vnto it some *Nigella*, Bayberries, and Millet meale.

Barlie.

Barlie is a graine generally well knownen, and the vses thereof both to man and beast, right necessarie and profitable. In time of dearth and scarcitie of Wheate and Rie, the poore people grind the same to make bread. This Barlie being hulled and cleansed from the rinde, and then beaten, broken, and sodden, maketh the noble drinke called *Ptisana*; which is most soueraigne to quench hot burning Choler in vehement Feuers, and to helpe the corruption and oppilation of the Lungs, and hoarsenesse in the vocall Arterie, with shortnes of wind: specially if those parts be exasperated or exulcerated with superfluicie of salt Phlegme or yellow Choler, putting into it a quantitie of the flowers of Violets or Buglosse.

Heerewith also (being made into Mault) is made that most noble, necessarie, and delicate licour, called *Beere*, of such colour as

the

the Brewer is disposed to giue vnto it , as
namely,yellow,Saffronlike,reddish,browne,
or such like,specially when the yest or barme
(which they vse also to make their bread
withall)is settled downe to the bottome. For
then commeth it to his kindly colour, and is
(to looke vpon) very gallant and pleasant,
much like to Maluesey or Baſtarde, and reli-
sheth not altogether vnlke to Wine; and be-
ing immoderately taken,causeth droonken-
nes as well, and as foone as Wine doth.

Wheate, the nobleſt graine and of chie- Wheate.
fest account to make bread withall, is of ſun-
drie ſorts, as manchet, cheate, cribble, biſ-
co&t, houſhold, and brannie, with other ſorts
needeleſſe to be rehearſed.

Mill or Millet is of ſundrie ſorts, as Afian, Mill.
Indian, Spanish and Turkish, which beareth a
red browniſh or yellowiſh graine : wherwith
ſome poore people haue learned to make
bread and broth.

Fitches be a kind of Pulse, and are good Fitches.
prouender for Horses and Cattel, as Lentils,
Peafe and Beanes be.

Thus much haue I thought not amisse
heere by the way to note ; to the intent, the
mind and purpose of the Prophet might ex-
actly and plainly be found out : whose onely
drift is in this place to ſhew, that God doth
nothing raſhly,vnaduiſedly, disorderly, con-
fusedly, by chance or at random, but in all his
actions dealeth moſt wiſely, orderly, aduiſedly,

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sedly,deliberately, and both by law and reason : one while sending punishments and plagues, to reppresse mens inordinate lusts and outragious behauaviours ; and another while curing their wounds , healing their sores , suppling their grieues , comforting their distressed minds, and relieuing their afflicted Consciences. Which thing he some-while hasteneth to put in execution and practise ; somewhat lingereth ere hee take the matter in hand ; and somewhat shewing foorth his mightie power both waies vpon the sudden, euen as it seemeth good in his eies, and as he seeth it expedient, when occasion serueth.

Wherefore the Prophet admonisheth all those, that thinke otherwise than reverently and dutifullly of the iudgements of God, speedily to reforme their opinions, carefully to circumcise their affections, awfully to regard his holie word, religiousely to thinke of his sacred Maiestie and diuine Prouidence, highly to extoll his name, reverently to speake, and dutifullly to thinke of him : and neither to murmur, repine, mutter, or accuse him in his dealings, when as they see the wicked to flaunt and flourish in all prosperitie, and to enjoy abundance of all things to their harts desire : whereas in the meane while the godlie be throwen into miseries, afflicted with cares, pinched with paines, oppressed with wrongs, and ech way laid open

to

to calamities, vexations, and troubles of the world. For the Lord by his heauenly wisedome and vnsearchable counsell, doth gouerne and rule the world, and al things therein, justly, wisely, and rightly.

For the better beautifieng, and garnishing of his matter in this behalfe, the Prophet vseth a very fit Similitude, borowed from the industrious toile of husbandmen, and from the manner, order, and trade of plowing, sowing, and thrashing. For, the husbandman at certayne seasons of the yeere, fallowing and turning vp his land, casteth his seede into the furrowes thereof in due proportion and measure, according to the nature of the soile, & qualitie of the ground; sowing in one place Wheate or Barlie, and in another *Gith*, Lupines, Spelt, Millet, or some such kinde of Pulse. Neither doth he rashly and harebrainedly shuffle all maner of seedes togither, and so desperately and fondly cast the same on the ground, but aduisedly and discreetely pondereth with himselfe, what place and soile is fitteſt for each ſeverall graine.

The ſowing time being past, he thinketh not himſelf discharged of care, neither giues he himſelfe to eaſe and idlenes, but longinglie, hopeth for his Haruest, and many a time wiſheth for the time wherein he may reape his laboured crop: and in the meane while (ere the corne be ripe) he weedeth it, and ſetteth

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teth his seruants to worke , to plucke vp the Darnel, Thistels, and other noisom baggage, that would otherwise choke the Corne.

After he hath inned and brought it into his Barnes, he sitteth not still, neither giueth he himselfe to ease, but as one worke endeth , so beginneth he an other , and the ende of one labour is the entrance into an other.

For then goeth he about to thrash, fanne, and winnow it, and that so carefully, that he will not confusedly iumble and mingle one seed with an other, but make cleane the same in order, and every kinde by it selfe, as to the nature thereof appertaineth. As namelie, in one sort dealeth hee with small and slender seedes, in an other sort with them that bee great and big : and in an other, with Wheat, Barley, Rie , Otes , Amilcorne , Lupines, Beanes, Fitches, Lentils, Cumin, Gith, &c.

As a painefull and carefull Husbandman therefore looketh diligently to all points of his busines, and bestoweth his industry and labour in ech respect, as the time and season affoordeth, and as the nature and qualitie of ech Graine requireth, in hope thereby to receiue a good encrease and plentifull crop : Euen so God trieth ech way , to drawe and bring all men, of all sorts, and condition in this Theatre of the world , to acknowledgement of their duties , & desire of their saluation. And as an Husbandman after he hath plowed

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plowed vp his land, and sowed it, doth afterwarde harrow it, and breake the harde clods thereof : as he (I say) soweth, reapeth, thrasheth, fanneth and searceth the chaffe from the Corne as he cutteth, pruneth and loppeth his trees, and keepeth them vnder, least they shoulde growe rugged, or spread their boughes to far out of course and order : and finallie as he graffeth, planteth, and teacheth his yoong Siences to be naturalized in another stocke than their own: So likewise doth God deale with men in this world, punishing and afflicting some with losses, hinderances, and other tokens of his hidden iudgement, for the better trial of their patience and constancie: Some(though euill and wicked persons) he tollerateth, spareth, and (as it were) winketh at, in hope of their conuersion and amendment.

Neither may any man be so hardie as once to mutter or murmur for the same against him, sith by his prouidence he wisely dispenseth and gouerneth all things, and best knoweth why and for what reason he doth this or that. Wherefore if any aduersitie surprize vs, if any trouble assaile vs, if sicknes attach vs, if calamities, plagues, or other encumbrances of this life infest and follow vs, let vs be perswaded that all these things are sent to vs from God, as meanes to worke in vs repentance of our former wickednes, whereby we may flee to him for succor, comfort, and releefe;

releefe; in whom onely consisteth and dependeth our whole hope, entire affiance, and perfect saluation.

On the other side, if all thinges go well with vs, and according to our harts desire, if wealth encrease, if riches abound, if lands, liuing, and reuenewes, honors, dignities, offices, goods and cattels be multiplied and heaped vpon vs; if health, strength, courage, lustines and soundnes of bodie be giuen vnto vs; let vs meekely and humbly acknowledge, from whom all these do flow; and let vs be vndoubtedly perswaded, that all things aswell in time of prosperitie, as of aduersitie, come vnto vs by his diuine ordinance, decree, direction and appointment.

And this doth he not onely most notable declare and signifie; where he putteth *Cyrus* the king of *Persia* in remembrance of his duty, by acknowledging how that by the power and might of God, and for the *Jewes* sake his chosen people, all thinges went luckilie and prosperouslie forward with him, and nations were subdued & brought in subiection vnder him: but also thereby he testifieth vnto all men in generall, that God is Almighty and able to bring al things to passe, whensoeuer and which way soeuer he pleaseth: which might and power as in other places he setteth outright diuinely, so specially & namely in the Prophet *Isaiah*, he most liuely and pithilie setteth the same downe, where

where he saith thus : *I am the Lord, and there is none other : there is no God besides me : I forme the light, and create darknes : I make peace, and create euill : I the Lord do all these things.* Whereby he meaneth, that prosperous successe is his heavenly gift : and that losses, hinderances, aduersities, spoile, pestilence, hunger, war, and such like, be sent of him as punishments and reuengements of our wicked life and heinous transgressions . For hee it is , that so strengtheneth such as faithfully depende on him, and vnfainedly leane vnto his protection, that they liue a good, a quiet, & a peaceable life. Contrarily, such as wallow in the filthie puddle and swinish mire of lewd behauisour and carelesse dealings, shall taste of the whip of his ire, and bee plagued with greeuous punishments , according to their euill demerits.

The Lord appointed the office and function of an husbandman vnto *Ieremias* also, *Ierem.1,9.* whose mouth he touched with his hand, saying : *Behold, I haue put my words in thy mouth : Behold, this day haue I set thee ouer the nations, and ouer the kingdoms, to plucke vp and to roote out, and to destroy and throwe downe, to builde and to plant.* Whereby he meaneth, that he being fortified and armed with the power of his word, should haue strength to pull vp Sinne by the rootes, to weede out errors, to grub out of the minds and consciences of men, their outragious, dissolute, and enormous

G affecti-

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affections: and in stede thereof, to plant in them the seede of godlinesse, to instill into their harts the wholsome doctrine of faith, and entirely to inflame them with an vnfained loue toward the true and liuing God.

Ioh.15,1.

The like Argument doth our Sauiour Christ handle, where he taketh a Similitude from the vine and his Branches, saieng: *I am the true Vine, and my father is an Husbandman. Every Branch that beareth not fruit in me, that is, that sheweth not foorth his faith by the works of loue, he taketh away, and cutteth downe as vnprofitable spray, fit for nothing, but for the fire: but every Branch that beareth fruit, he purgeth, (lopping and shredding away all vicious, corrupt, and naughtie affections) that it may bring foorth more fruit.*

Rom.11,17

Not vnlike vnto this, is that excellent Similitude which the Apostle vseth, concerning the grafting in of the wilde *Oline* tree into the true and right *Olieue*, and of the breaking off, of the boughes and branches from the naturall *Olieue*. Whereby he meaneth none other thing, but that some were fallen from their happie estate, of glorious saluation; and that others were chosen and receiued into the number of the faithful, not for any desert of theirs at al, but onely by the meere fauor, singular mercie, and free grace of God. Which benefit, vnlesse they thankfully acknowledge, dutifuly remember, and constantly persist in faith, he pronounceth

that

that they shall be cut off againe, and for their ingratitude reieected from the fellowship of God: and that those shall be againe receiued and regrafted in, if they abide not in vnbeleefe; but by hartie repentance call vnto God for mercie, loath and detest their former sinnes and wicked life, seeke health, imbrace truth, and faithfully beleue in God, whom afore they had forsaken.

By this meanes, the Lord partly beateth downe the insolent pride, and hawtie arrogancie of vaine-glorious persons, least any man should either be puffed vp with a vaine persuasion of his holines, or flattering himselfe in his owne peeuiish conceit, should loftily contemne or disdainfully insult vpon the miseries and calamities of others. And partly heereby he cherisheth and nourisheth an hope in them, that being now alienated and estranged frō God, shall be graffed in againe, and eftsoones receiued into the fellowship and companie of the faithfull.

The 14. Chapter.

Of the Lentiske or Mastickē tree, called in

Greek Schinos: and of the

Prime tree, called

Ilex.

WHAT time as the vertuous and chaste woman *Susanna*, was publikelie charged, and iudicallie ar-

G 2 raigned

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Dan. 13.

raigned vpon surmise of incontinencie and adulterous life, through the cankered suggestion and false accualation of two craftie old Lechours, that burned in lust towardeſ hir: *Daniel* (being then but a yoong childe, and raised vp of the Lord to examine and ſifte out the bloodie treacherie intended againſt hir) by his wiſe and heauenly policie, ſearched out the bottome of the matter, boulted out the truthe, diſcussed the cauſe, and finally deliuereſ the innocent Ladie, both from the preſent danger of death, and alſo from all maner ſuſpition of crime and filthines. For when as ſhe was led foorth to be put to death, being faultleſſe and guiltleſſe, committing and referring both hir ſelf and hir cauſe vnto God, *Daniell* by the motion of the Spirite of the Lorde, lifted vp his voice, and cried aloud, protesting himſelfe to be cleere and free from the bloode of that chaste woman, who was there and then moſt wrongfullly without deſert adiudged to die, willing them to enquire further of the matter, and more narrowly to ſearch out the circumſtances of ſuch an horrible practiſe.

Whereupon the Elders and Counſailours being a new assembled, and the matter being againe before the whole audience of the people with aduised deliberation, brought into queſtion, *Daniel* caused the two Accuſers to be put aside, and kept a ſunder the one from the other. Which done, hee first called

called foorth the one , and demaunded of him, vnder what Tree he sawe them compa-
nieng togither ? *Vnder a Lentiske tree:* (quoth
he.) At the hearing whereof *Daniel* sharpe lie
reproouing him for his shamelesse lie, and
false testimonie, and thundring against him
the heauie wrath and feuere iudgement of
God, deseruedly due vnto him for the same,
put him aside. Then calling the other foorth,
and likewise asking him, vnder what tree, he
tooke them companieng togither ? *Vnder a*
Prime tree , (said he.) Therefore were they
both according to their wicked deserts, put
to death, and serued with the same sauce, that
they had prepared for others, according to Deu.19,19.
the Lawe of *Moses* , for that they were con-Prou.19, 5.
uicted to haue borne false witnes, & to haue Dan.13,62.
wrongfully accused another.

But now somwhat by the way to describe
the nature of this *Lentiske* tree : it is a tree of
a reasonable bignes and meane fise , broade
in compasse, and leaued like an *Ashe*, bearing
many small red berries , couched close to-
gether in round clusters, which when they be
full ripe , are of a blackish colour. This Tree
yeeldeth foorth a kinde of *Rosen* or *Gum-*
mie iuice , (like as the *Terebinthin* Tree
doth) which is called *Masticke*, which grow-
eth not togither as other *Rosens* doe; but
remaine a funder in diuers small graines, or
partes like kernels , or little white roundels.
And this *Masticke* is yerie soueraigne to dry

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vp rheumes and catarrhes , and to stop all common laskes and bloodie fluxes , and all other fluxes of blood whatsoeuer.A perfume made therewith, or chawing the same in the mouth, fasteneth the teeth that be loose, and maketh a sweete breath.

Of this Tree there be made in *Italie* fine Toothpickers, like as they doe in the Lowe Countries, of Iuniper and Baies, verie good to clense , whiten and mundifie the teeth withall. Insomuch that it is growen into a common byworde or prouerbe, when we wil note any persons that be too curious and precise in trimming themselues', or bestowe too much diligence in polishing and dressing their teeth , to say that he *chaweth Lentiske*. We in these Countries make Toothpickers, sometimes of the Bittoirs claw being set either in golde,siluer or iuorie, sometimes of the bones of the fish Pastinaca or Galeus. But the best of all be made of this Lentiske, because they do not only no hurt to the gums, but also do rather by meanes of their astrigent nature, binde and comfort both them and the iawes. And that these were in vse in the olde time, the Poet Martiall well witnesseth where he saith :

*Martiall in
Apophoresis.*

*Best Toothpicks are of Lentiske made,
Or if that wood be scant,
A Quill will serue the turne full well
And may supplie the want.
But the other crafty and slic mate, that went
about*

about to blanch his villanie, and plaister his falsehood, by the which he sought the disparagement and death of the innocent Ladie, with shamlesse mouth saucily auouched, that he fawe hir commit the acte vnder a *Prime Tree*.

This Tree is reckoned among such as bear Maste, whose leaues bee at all times of the yeere, greene, without falling or withering: whereon there also groweth a kinde of Misfelfo, which Phisicions doe vse, as an excellent remedie against the Epilepsie or falling sicknes, and such other diseases engendred of excesse and abounding humors.

There is one kinde of this Prime or Ilex, that beareth the fine Graine, which Diers vse to engraine the Cloth or silke into a most orient and gallant red colour. And there is another kinde of Graine not much vnlike vnto this, which is found in the Huluer tree, whose leaues are on each side prickly and sharpe, but all the other parts therof smooth and plaine, which in Brabant groweth in hedges and high waies, and seldome reacheth to any high stature. Yet haue I seene of them neere to Zirickzea, that haue beene as big as a Prime tree, which being diligently looked vnto, and often pruned and trimmed by the owners, haue growen to be very high and tall. About the beginning of Autumne it beareth berries round like a Pease, and of an excellent red colour, such as doth our Kne-

holme, Butchers broome, or prickly Boxe, and also the Ewe tree, which is leafed like the Larch, Pitch tree, or Firre. The shadowe of this Tree in *England* is not deadly, nor the berries lethall and dangerous to the Inhabitants of that Island, as not many yeeres ago I sawe and found by experience at my being in *London*. In *Hispaine* they are persuaded that these berries are indued with a venomous qualitie, and that it is so hurtfull for mans bodie, that such as do but onely sleepe vnder the shadowe thereof, either die, or at least become dangerously sick therby, specially in the time that it bloometh. The nature therof being so venomous, and against mans nature, they dare not inwardly receiue the same. And yet hath it by some of that Countrie beeene prooued, that their hens wil feede thereon without danger, and become therewith very fat.

The 15. Chapter.

Of the Hyacinth, which of some is called Crows-toes, and of some, our Ladies flower: and of Hyacinthine, blew, azured and violet coloured garments.

IN sundrie places of the sacred Bible we reade of headbandes, laces, ribands, fillets, garlandes, hemes, purfles, fringes, w elts,

welts, gardes, plaits, pals, robes, clokes, garments, and couerings of blew or violet colour, the better thereby to set foorth the honour and state of the person that wore it, and the more to delight the eies of the beholders, as also in this our age we see by experience the same to be had in great estimation. So were the garments and Robes of the high priest among the Iewes, appointed to be of such colour as should outwardly shewe a maiestie and royltie to the people, namely, of gold, blewe filke(or *Hyacinth*) purple, Exod.28,5. skarlet, fine linen and embroderie: whereby the seely ignorant and simple people were in the olde time, kept in order and obedience, and the readier and feruenter toward Religion.

But now in the bright shining light of the glorious Gospell, we must rather respect the inwardre and spirituall ornamente, than any outwardre, garish and pomptious attyre, and must rayse vp our mindes to thinges that be of more behoofe and importance for our instruction and comfort. For the outward brauerie and pompous magnificence of rich & sumptuous attire, doth many times nuzle superstition in the consciences of the simpler sort, and dazell the eies of their mindes, with an admiration of those things which God either would haue to be lightlie esteemed, or at least way, to be emploied to moderate yses. And of this sort be these pals
and

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and cōpes wrought with gold, pearles, and precious stones, clokes, garments, and cōe-rings, of blew azure, purple, skarlet, and other costly colours, artificially and curiouſlie bedected and garnished.

Hyacinth or
Iacin&, a
precious
stone.

Hyacinth an
Herbe.

The name of this colour, is taken partlie from the gallant gem and beautifull stone called Iacin&, hauing a most radiant tinc-ture of violet colour: and partly from an amiable and delightsome flower of the same name, of a perfect Azure or purple colour, such as in the precious stone called an Amethist, or in common Buglosse and sundry other Herbes, whose flowers being of bright purple colour, be maruellous pleasant and delightfull to the eies of the beholders.

And God doth many times and in many places in his worde sharply reprooue the stately arrogance, and pompous prid of such vaine persons, as by the brauerie of their apparell, and sumptuous araye, aduance them-selues in bragging sort and ridiculous ostentation, malapertly and scornefully contemning others of inferiour calling. And sometimes heerehence he taketh apt Metaphors and fit Similitudes, applieng the same to the inward gifts, and ornaments of the minde. For by such examples doth the Lord stir vp and admonish such, as be lulled and rocked in the cradle of Security and slouthful retch-lessness, to looke about them and to remember their dutie, which they owe vnto

God:

God : to consider what honor and worship they are bound to yeeld vnto him , and how (casting aside, detesting, abhorring and renouncing all superstition and Idolatrie) they ought entirely to embrace his pure, sincere, and sound religion.

Which thing both in other places , but namely by his Prophet *Ezechiel*, he plainelie setteth downe and manifestly displaieth. For, first he putteth them in remembrance, what great and inestimable benefits he had bestowed vpon them, how bountiful and liberal he had shewed himselfe towards them: what grace and goodnes both spirituall and temporall he had extended vpon them:what holesome lawes and profitable precepts he had deliuered vnto them, and how fatherlie he had instructed them with the soueraigne skil of his most blessed and sincere Religion.

Afterwards he expostulateth with them for their reuolt and sliding back, he vpbraideth them with their ingratitude & vnthankfulnes, for that they had abused all these his beauenly blessings, and conuerted the same to Idolatrous purposes, strange worships and prophane superstitions : insomuch that their minde, reason, vnderstanding and wit , was not now emploied (as it ought to haue bin) in magnifieng his holie name , and setting forth his glorious maiestie , nor in the maintenance and obseruance of his sacred and pure Religion, but in setting vp and establis-

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shing Idolatrous, superstitious, counterfaite
and hypocriticall deuises, forged out of their
owne idle braines.

The 16.
Chapter of
Ezechiel pa-
raphrasti-
cally expo-
ded.

Thus therefore doth he ratingly and chidingly direct his speech vnto Ierusalem, saiening : *When as thou wast naked, poore, needie, helpelesse, comfortlesse, and cast out into the open fielde, so soone as thou wast borne, without swadling clonts, polluted in thine owne blood, and sprawling in thy naturall filthines: not hauing thy nauell cut, nor washed in water: I came and passed by thee, and espieng thee wallowing and tumbling in thy blood, I exceedingly multiplied thee, as the bud of the fielde: insomuch that by little and little in processe of time thou grewest pretie and big, able to be decked and fit to be womanlie arайд, as by thy well fashioned breasts, and long growen haire may appeere. And although thou wast in this age, yet wast thou naked and bare, and lay open (contrary to the natural shamefastnes of womanhoode) to the gazing view of all passengers. Yet when I passed by thee and looked vpon thee, perciuing thee to be of such ripe age, and mariageable yeeres, fit to be wooed and sought vnto by futers and wooers, I spred my skirtes ouer thee and couered thy filthines, and I shrowded from the sight of men, those things that might not with any modestie & shamefastnes be seene. Yea I sware vnto thee, and by a new couenant betrothed thee vnto my selfe, and made thee mine. Wherevpon hauing receiued thee as my mate*

mate and lawfull Spouse, I washed thee from thy filthines , so that no blemish disgraced thee : *Yea I annointed thee with oyle , and clothed thee with embrodered worke: I shod thee with Hyacinth : I decked thee with bracelets vpon thine hands and a chaine on thy necke , and a beautifull crowne vpon thine head, &c.* Nowe thou being thus pranked vp in brauerie , and thus richlie decked, hast plaied the harlot , and hast powred out thy fornications on every one that passed by : and all those rich ornaments (which in right and equity belonged to me) thou hast lewdly conuerted to prophane and wicked vses.

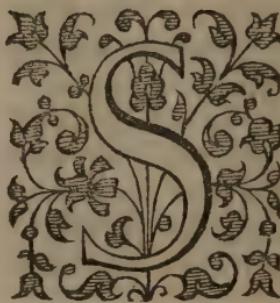
In all which proesse of words his meaning is none other than this : namely to shew, that as an adulterous woman by prostitution of hir bodie becommeth impudent and infamous, so was *Ierusalem* defiled with Idolatrie : in that she bestowed that honor, worship, and seruice vpon Diuels and Idols, which in right was onely due vnto God, on whom alone depe ndeth the whole hope, health, and saluation of all men. For then is the Maiestie of the most high God most contumeliously dishonored , when the honor, (which is due vnto none but to him)is taken from him, and giuen to another : wherein he is iniuriously robbed, and we thereby(forsaking his sincere worship) are carried headlong into miserable perdition, and manifest danger of our owne Soules health.

The

The 16. Chapter.

Of Sedge and Rushes.

Sedge.



Edge, (called of some Segge, or Sheregrasse) groweth in fenny Suggs and watrie groundes, triangled in form, and sharpe edged of each side : with the which, many in this Countrie do vse in Sommer time to strawe their Parlours, and Churches, as well for coolenes, as for pleasant smell.

Rush.

The Rush is a round smooth shoothe without knots or ioints, hauing within it a white substance or pith, which being drawn forth, sheweth like long, white, soft, gentle and round thred, and serueth for many purposes. Heerewith be made manie pretie imagined deuises for Bride-ales, and other solemnities, as little baskets, hampers, paniers, pitchers, dishes, combs, brushes, stooles, chaires, purses with strings, girdles, and manie such other pretie, curious and artificiall conceits, which at such times many do take the paines to make and hang vp in the houses, as tokens of good will to the new married Bride : and after the solemnitie ended, to bestow abroad for Bride-gifts or Presents.

And

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And bicause the stemme or shanke of this Rush is smooth and vnknottie, it hath ministred occasion to the learned, thereof to devise a Prouerbe,namely, *To seeke a knot in a Rush.* Which is very aptly and fitly applied to those which are scrupulous in cases, where no neede is; or that make doubt of a thing, that of it selfe is most plaine.

Of the greater sort of these Rushes, our people doe vse to make Mats, horse-collers, wilchins,frailes, and little maunds.

In Zeland where the ground is grauelly and sandie, there groweth store of Bulrushes, which be not of any great height, but bee sharpe pointed as an Awle, and serue to keep and defend their corne grounds from being ouercouered with sand and dust, which the force of the winde, tide, and weather vsually bloweth and casteth vp.

Of the slender and streight forme of this Bulrush, such yoong simpring Damosels as pranke vp themselues, and desire to be slender bodied,are termed by *Terence*,to be *Bulrushlike*. As among vs manie daintie yoong huswiues that would faine be fine and slender, girde themselues strait, and vse to licke Salt: fearing(forsooth)least if they should be corpulent or fat, they should be accounted great Roils or championlike Fustiluggesses. *Cherea* therefore bearing great affection to his Darling,whose face was beautiful, whose complexion and colour was true and naturall,

*In Eunicho.
Act.2.scen.3*

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rall, not painted, nor with libbersauces procured; whose bodie was sound, wholesome, and full of good blood, and being also in the very prime of flourishing age, commendeth hir aboue others, which being nothing so handsome and faire, do devise to amend nature by Art and Diet.

And as heere with vs there groweth abundance of Rushes, Reedes, Typh, Cats taile, & Water torch: so in the bogs of *Aegypt*, neere the riuier *Nilus*, there groweth a kinde of big Rush, called *Papyrus*, whereof in the old time they made Paper, as they doe now in *Europe* of linnen cloutes, chopped small and stieped in water: which, for that it serueth to the same vse, purpose, and commoditie that the Paper in the olde time did, retaineth still the same name.

This Paper rush is eight or ten cubits high, as the Reede is in *Spaine*, iointed and triangled, and as thicke and big as a man can well gripe in his fist. When they be drie, they are good to make fine smooth walking staues, of a darke browne colour like the vtter rinde of a Chestnut: which aged Gentlemen delight much to haue, for staie of their weake and feeble bodies.

The pith of this Rush yeeldeth foorth a kinde of sweetish and toothsome licour, like as doth the white roote of our Reede.

Of this big Paper Rush they vsed in the old time to make boates, punts, lighters, and other

other engins of carriage, being pitched fast together, as not onely *Plinie*, but the holie Prophet of God *Isaiah* also testifieth : who threateneth the land which is beyond the riuers of *Aethiopia* (that is, the borderers vpon *Nilus*) bicause they sent Ambassadours by the Sea in vessels of *Reedes or Rushes*, to make league and ioine togither in confederacie with other nations, for the ouerthrow and conquest of the Israelites.

Lib.13.c.11.

Isai.18.1.

But to go on with our purposed Argument: In the Bible, there be taken from these aboue named shutes and Rushes; sundry proper Similitudes and fit Metaphores. As when the holie man *Iob* discoursed with the Nobles and Gentlemen that came for curtesie to visite him, and to bewaile with him, his sore and greenous calamity, where there *Iob.8.* were among them, many notable points to and fro canuassed, argued and disputed, of the frailtie and miserie of mans life, of the prouidence and great goodnes of God towards man, of afflictions, troubles, grieves, and vexations, which are common aswell to the good as to the bad; of prosperitie and worldly welfare, which the bad and wicked as well as the good and godly do enjoy; one of the companie named *Bildad the Shuhite*, brought certaine strong and waightie argumentes, grounded vpon naturall reasons, whereby he went about to prooue that wicked, godlesse, infamous persons, flanderers,

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and

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and Hypocrites which dissemble with God , and thinke to please him with their counterfeit mawmetrie, cannot long continue: and that although for a time they seem to florish, yet by Gods iust iudgement , they quicklie wither away and are brought to nothing, euen as *Rushes*, *Sedge*, *grasse or greene herbes* being *not moistened with water*. For the wicked when they are assailed with dangers, afflictions and calamities a little afore their death , are greeuously troubled in their inward consciences , for that they are not vpholden with an assured trust and comfort in the mercies of God , whereby they are lamentably tumbled headlong into plain distrust and desperation.

*Not vnlike vnto this, is the Prophecie of Isaiah against the Agyptians, whom he pronounceth shoulde be greeuously distresed and brought to extreeme penurie : and that all such trades, wherein their chiefe commodities consisted, shoulde faile and be taken from them, as namely their traffike, fishing, & other handy crafts, which brought vnto them large gaine and profit. The waters (saith he) of the *Seashall* faile, and the riuers shall be dried vp and wasted: and the riuers shall go far away, and the riuers of defence shall be empited and dried vp: the *reedes* and the *rushes* shall wither, and all the *greene grasse* about the *riuer banke* shall perishe. In which words he foretelleth of a maruelous great barrennes, scarcitie, dearth and sterilitie*

Isai.19.5.

sterilitie that should light among them, that they shoulde haue among them no store of fishermen, no traffique nor entercourse of merchandise, nor any resort of chapmen and buiers.

God likeneth the prosperous successe of the godlie, with their vertuous proceeding and going forward in the race of grace and goodnes, sometimes vnto fresh springing waters, and pleasant running riuers: sometimes to greene herbes and flourishing flowers: and sometimes to gallant medowes and delightfull Arbors.

And the Prophet *Isaiah* promiseth fruitefulnes and fertilitie to the barren, vnfruitful and drie fields: saieng, that they shoulde be watred with most holesome & liuely springing waters, & be adorned with store of most faire flowers, and beautifull Herbes. Wherby he meaneth, that the drie and hungrie soules of the people, shoulde be moystened with the fruitfull worde of God, and plentifullie bedewed with his holesome doctrine and heauenly spirit. His words be these: *The Isai.35,1.*
desert and the wildernes shall rejoice, and the waste grounde shall be glad, and flourish as the Lillie. The drie grounde shall be as a poole, and the thirstie (as springs of water in the habitation of dragons, where they lay) shall be a place for reedes and rushes. As if he should haue saide: in steede of vglie vices and monstruous enormities, there shall appeere vertue and godlines: and there shall

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be sowed and planted in mens harts , the seedes of Loue and charitie both towardes God and man : there shall be setled in their mindes and consciences an vndoubted hope and assured trust of their saluation. So that they which afore were as barren , yeelding foorth no fruite, shall nowe, being watered and moistened with the lively fountaine of Gods worde , and inuinciblie strengthened with the strong staffe of firme faith, shall begin to fructifie, like a wel manured field, that yeeldeth foorth abundant store of ranke corne and gallant Herbes.

The 17. Chapter.

Of Woormewood.



Here be three sorts of Wormwood. The first is called Wormwoode *Romane* or *Ponticum*, which is planted in Gardens , and hath somewhat a pleasaunt smell. The seconde is Sea Wormwoode , growing in Salt water creeks and Sea shores. The third is our common Woormewood, being exceeding bitter in taste, and is a most soueraigne and present remedie against woorms. But being remooued into Gardens , it maruellously altereth both

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both in nature, taste, sauor, smel, yea & in the colour of his leaues also. For, of grayish ashe colour, it becommeth green, yeelding smell neither loathsome nor altogether vnpleasant.

From this most bitter herbe, the sacred writers doe in many places fetch sundrie Similitudes, which they most fitlie applie against the wicked.

So when as God by his Prophet *Ieremiah* threateneth and denounceth dolefull, heauy and bitter calamities to the stubborne, disobedient, and wicked people : Beholde (saith hee) I will feede this people with Woormewood, and will give them the water of gall to drinke : and I will scatter them among the heathen, whom neither they, nor their fathers haue knownen, and I will sende a sworde after them, till I haue consumed them. *Ierem.9,15*

Againe, speaking to the lieng and dissembling Prophets which abuse the worde of God, and corrupt it with their adle gloses : Behold (saith he) I will feede them with Woormewood, and make them drinke the water of Gall: for from the Prophets of Ierusalem is wickednes gone foorth into all the land. *Iere.23,15.*

The Prophet *Amos* also sharply inueighing against false Prophets, that delighted more to flatter the Princes and people, with plausible and pleasing tearmes, than to prophecie the sincere word of truth : and which defiled the right worship and sound religion

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of God, with their vaine, phantasticall, superstitious, and peeuiish expositiōns, keeping the heads and rulers in ignorance, & blinde-folding them in errors, to whom it cheefely belonged to seeke equitie, and administer iustice, saith that, *they turned judgement into*

Amos.5, 7. *Woormewood, and left off righteouſnes in the earth:*
and 6,12. *that is, they digresse and turne away from e-
 quitie, neither do they faithfully execute the
 office and dutie of vpright Judges : which is
 a most bitter and heauie case to a poore
 distressed innocent man , desiring in his right-
 full cause to bee deliuered from wrong and
 oppression.*

Isai.5, 20. *In many places doth *Isaiah* sharpe lie re-
 prooue and pronounce greeuous woes vn-
 to such Judges, as call euill good, and good euill :
 which put darknes for light, and light for darknes :
 and which put bitter for sweet, and sweet for sower.*

And in another place he also denounceth ſeuere ſentence againſt thoſe that take rewardes to opprefſe the innocent, and to deafeate the right of the widow and fatherleſſe ; whose cauſe they ought to defend, and ſpedilie to ſee them reſtored to their lawfull right. Thus therefore doth he thunder againſt ſuch wicked Lawmakers : *Wo unto them*

Isai.10,1. *that decree wicked decrees , and write greeuous*
Ezec.22,7. *things , to keepe backe the poore from judgement,*
Hose.10,4. *and to take away the judgement of the poore of my
 people, that widowes may be their pray, and that they
 may ſpoile the fatherleſſe.*

No leſſe terribly doth the Lord by his Prophet *Ieremie* reprooue ſuch vncionable Creatures, ſaieng: *There are found among my people, wicked persons, that lay wait as he that setteth ſnares: they haue made a pit to catch men.* *As a cage is full of birds, so are their houses full of deceit: thereby are they become great and waxen rich: they execute no iudgement, no, not the iudgement of the fatherleſſe, &c.* Generally, wheresoever there is any mention in the Scriptures, made of *Wormwood*, it ſignifieth greeuous calamitie and bitter torment of mind.

So, in that lamentable deſtruotion of *Ierusalem*, the Prophet *Ieremiah* in the person of his Country men and fellow citizens, complaineth, that *He was incompaſſed with gall, filled with bitterness, and made droonken with Woormewood.* Whereby is meant, that the miserie, griefe, desolation and anguish was ſo great, that nothing coulde be more added therunto.

Like vnto this is that complaint of *David*, being dangerously circumuented, and maliciouſly purſued by his enimies, where hee powreth out his praiers and requests vnto God, ſaieng: *O God thou hast cast vs out, thou hast ſcattered vs, thou haſt beene angrie, turne againe unto vs. Thou haſt made the Land to tremble, and haſt made it to gape: thou haſt ſhewed thy people heauie things: thou haſt made vs to drinke the Wine of compunction and giddines.* As though he ſhould ſay; *Thou haſt ſet ſuch ſights before*

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fore our eies , whereby we are nothing at all cheered, but rather discomfited & thrown into sorrow and heauines, into griefe, pensiuenes and horror of death , euen as they that haue droonke some deadlie poison, whereby their vitall parts be incurably infected,benummmed, and stupefied.

The verie same Metaphor is vsed by the Prophets *Isaiah, Jeremiah, and Ezechiel*, describing the cup of the Lords wrath, whereof as wel the Kings and Princes, as the subiects & Commons haue drounken; and wherby they were carried into such outrage, madnes, and astonishment, that they were euen brought to their wits end, and knew not what to do, nor which way to turne themselues.

In no better case shall he be, that keepeth companie with whoores and harlots ; and suffereth himselfe to be insnared and intrapped with their flatteries,allurements, prouocations and suttleties.

Which thing *Solomon* wel knew, & therfore diligently aduiseth and carnestly warneth a yong man (whose age for want of experience is slipperie and vnskilful) to disacquaint and estrange himselfe from the companie of wicked women, and not to suffer himselfe at any hand to be enchanted with their flattering lures and glosing entisements. *For the lips of an harlot*(saith he) *drop as an honie combe*, that is, hir words be fawning and sweete, and hir mouth and throte, finer and smoother than oil:

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oile : but the end of hir is bitter as Woormewood, and sharpe as a two edged sword. For, all that she doth is subtle, fraudulent, and dissembled : and the whole drift of hir cunning shifts is onelie to rob, spoile, and vndoe thee.

Finally, vnder the name of *Gal* and *Woormwood* is generally vnderstood heauie, noisom, hurtfull, bitter, cruell, and lamentable dealings, as beside the aboue rehearsed examples, is signified also in the *Reuelation*. Where it is read, *how that the Angell blowing the Trumpet, there fell a great Starre from heauen, burning like a Torch* (whereby is meant the wrath of God enkindled against the wicked) and the *Reu.8,10.* name of the Starre was called *Woormewood*; and it fell into the third part of the riuers, and into the fountaines of water's : wherefore the third part of the waters became *Woormwood*: and many men died of the waters, bicause they were made bitter.

Now, as the coniunctions and aspects of Planets, and constellations, doe somtime betoken and portend slaughter, death, deacie, harme, and danger both to men , beasts, corne, graine and fruits : so was this Starre thus falling, harmfull vnto mankinde, signifieng the wrath and vengeance of God, to hang flamingly ouer the heads of all those that be wicked and impenitent.

The

The 18. Chapter.

*Of Thistles, Thornes, Bushes, Briers, Brembles
and Burres: how in the Scriptures they
be commonly applied, and
what they signifie.*



Hystles, Briers, Brembles, and weeds, which grow out of the groûd of themselues, without planting or Husbanding, yeelde in a manner no kinde of commodity for the vse of man, but rather detriment and annoyance both to man by their prickles, and to graine by their ill companie and neighborhood.

Gen.3,17.

Therefore when as God inioined penance, miserie, and toile to *Adam* for his transgression, he saide, *Cursed is the earth for thy sake: in sorrow shalt thou eate of it all the daies of thy life: in the sweate of thy face shalt thou eate thy bread. Thornes and thistles shall it bring foorth to thee, and thou shalt eate the herbe of the field.*

Likewise the Lord being wroth with the Israelites for their extreeme ingratitude towards him, greeuously threateneth them vnder the name of a *Vineyard*: for that, after such a deale of carefull Husbandrie bestowed

stowed on it, in steed of sauerie grapes, it brought foorth wilde grapes. Now therefore (saith he) I will tell you what I will do to my Vinearde : I will take away the hedge thereof, and it shall be eaten vp : I will breake the wall thereof, and it shal be troden downe : and I will lay it waste : it shall not be cut, nor digged, but Briers and Thornes shall growe vp in it.

Isai.5,5.

By which figuratiue speech he sheweth that he hath bestowed all the labor and diligence that possiblie coulde be, for the behoofe and benefite of the Israelites, and for the training and instructing of them in the way of godlines with sound, holesome, and heauenly doctrine ; and that he omitted nothing, which was expedient and needfull for their direction. But all in vaine : for all trauell, labor, industry and diligence employed about them, was lost and to no purpose.

Hos.10,1.
and 8.

Wherfore he vpbraied them with wilfull contempt of their owne aduancement , and for the carelesse regarde which they had of their owne saluation. And now he therefore heere protesteth that he maketh none other account of them, than of persons desperate and forlorne : and that for their stubborne refusall of mercie and grace offered vnto them, they shoulde runne headlong into all shame and wickednes, into vile lustes and filthie affections, into dissolute life and lewde maners : insomuch that their minds being thus wofully pestered and possessed with beastly

Rom.1, 24.

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beastly vices , and no whit garnished with vertues and goodnes , shoulde lie like a rugged, vntilled and vnmanured fielde , which bringeth foorth nothing but weedes and hurtfull herbes .

*Isai.7,23.
24,25.*

Againe, in another place he threatneth to plague them with barrennes, dearth, scarcitie , want of Corne and yeerely increase of fruits; insomuch that the land should remain as vnder a curse, bringing forth nothing but Briers and Thornes. So that in what place soeuer there were a thousande Vines , woorth a thousand peeces of siluer, they should be turned into Briers and Thornes; and all the grounde in the lande should not be able to beare sufficient

Isiae.32,13. corne and competent foode, to releue the hungrie necessitie of the sterueling Inhabitants.

Isai.34,9.

And afterwards in the 34. Chapter he denounceth far more dreadfull and horrible plagues against the *Idumeans*, that is to say, the enimies of God and his Church : *The riuers thereof shall be turned into Pitch, and the ground thereof into Brimstone, and the lande thereof shall be burning Pitch, which shall not be quenched night nor day : the smoke thereof shall goe vp euermore : it shall be desolate from generation to generation : none shall passe through it for euer: But the Pellicane and the Hedgehog shall possess it, and the great Owle and the Rauen shall dwell in it ; being Fowles and creatures that loue not the companie or sight of man. The Nobles*

thereof

thereof shall call to the kingdome, and there shall be none, and all the Princes therof shall be as nothing : that is, there shall be no forme of a common wealth , no state, no order, no policie , no honor nor dignitie of a Prince: no maiestie of a kingdome , no gouernment , no Counsellers , no Peeres ; but a disordered confusion and minglemangle of the nobility and communaltie togither, and a meere ouerthrowe of all law and equitie.

Moreouer to aggrauate this their misera-ble plight and wofull condition, the palaces of their kings and princes shall be throwne downe and made euен with the ground, and all their sumptuous buildings and gorgeous houses vtterly ruined, and being abando-ned of any inhabitant, shall be nothing else than caues and dennes for wilde beasts and rauenous birdes.

For thus doth the Prophet both in this and also in other places , heape vp the miser-able desolation of the Countrie : *There shall growe in the palaces thereof thornes and nettles, and thistles in the strong Holds thereof, as commonly we see in ruinous palaces, and castels thrown downe and despoiled by the rage of warre.* *And it shall be an habitation for Dragons, and a court for Ostriches: there shall walke wicked spirits and Goblins, the Satyres and Shrichowles : there shall the Hag lodge, and there shall the Owle make her nest, and lay, and hatch: there also shall the Vul-tures and Kites be gathered togither, euerie one* with

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with his Make. By this beadroll and rehearsal, he setteth downe before the eies an horrible kinde of desolation, and a dreadfull purtrai-ture of extreme waste : the very sight or hearing whereof driueth a shiuering horror into any mans minde, and pearceth it deeply with a quaking and trembling dread, to consider how that in a late most flourishing Realme and renowned Countrie, there should be such an alteration, and such a state of al things turned vpside downe: that there should be no more resort of Merchants and Traffikers, no concourse of people, no barterring, no marting, no buieng and selling, no chopping and changing, but onely a sight of vglie monsters, prodigious creatures, and rauenous wilde beasts, the very sight whereof would affright the stoutest man that liueth.

Into these deformed monsters and vglie creatures, do Diuels and wicked Spirits manie times transforme themselues: and assuming their shapes doe with many delusions and apparitions terrifie and affright fearfull and weake people, specially those, that are not sufficiently strengthened, furnished, and armed with the knowledge of God, and the power of his word.

Such monsterous objects and strange apparitions, do such persons in their imagination and conceit thinke themselues to see, which be Melancholike, Frentlike, Lunatike,
Doting,

Doting, Droonken, Agewy, or those that are inwardly tormented in their conscience with remorse of their horrible sinnes and bloodie offences. For such persons haue their minds greeuously disquieted, with sundrie absurde visions, and fantastical apparitions, by reason of the distemperance of their braine, and stuffing of their spirit animall with abundance of grosse humors and thicke vapors : whereby (the head being out of course) reason, iudgement, and memorie is likewise out of frame, and pestered with sundrie idle and vaine imaginations of such things as they meete withall, or thinke vpon.

The 19. Chapter.

Of the Fig tree, and of the Fig.



He Fig tree beareth two sorts of fruit : the one, which groweth till it be ful ripe, and then being taken from the tree, is dried and put into Frailes : the other, bee the primitiue and greene Figs, which either arriue not at all to ripenes ; or at least way bee very late ripe. For when as other trees doe burgen and bloome, the Fig tree shewing foorth no blossoms or flowers at all, bringeth foorth the greene Fig.

From this tree and his fruit, be taken in

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the Scriptures manie, and the same right proper Similitudes and excellent examples.

When Christ foretolde to the *Iewes* the greenous calamities, and lamentable destruction of *Ierusalem*, he stirred vp them, and vs all to watchfulnes, and heedful vigilancie by many examples, least that day of the Lorde shall come vpon them vnawares : and the Similitude which he vseth, is of the Fig tree

Mat. 24, 32. when it bloometh. For as *when the boughes of*

Mat. 13, 28. *this Tree be tender, and that it beginneth to bring foorth leayes, it is a certayne token that Sommer is neere.* So, treasons, pestilence, wars, famine, earthquakes, &c. are the prefaces or prologs to sorrowes, and shew that the day of Iudgement is neere, euen at the doores.

Figs are soueraigne good to ripe an Apostumation, to asswage and lenifie an harde sore, as the noble Prophet *Isaiah* doth witness, and in his heauenly Prophesies hath ac-

2.Kin. 20, 7. cordingly set down. For we read that he caused to be made a plaister of drie Figs, and laid it on the boyle or impostume of *Hezechiah*, whereby he was recovered to health : and had his life lengthened fifteene yeeres.

The Prophet *Nahum* aduouching all humane helps to be vaine, weake and helplesse, and all Fortresses, Holdes, Castels, Towers, Skonfes, Munitions, Rapiers, & Bulwarks, to be vnable to stande against God, comparreth them to ripe Figs , which if they be neuer so little shaken, fal downe. Thus therfore doth

Nahu. 3, 12

doth he insult vpon the Assyrians, *All thy strong cities shall be like Fig trees, with their first ripe Figs, for if they be shaken, they fall into the mouth of the eater.* Whereby he meaneth, that all their strength, power & force shal be confounded and brought to nothing, by the mightie hand of God.

The Lord also by his Prophet *Hosea*, taking from this, and such other most sweete and pleasant fruits, an apt Similitude, doth expostulate and reason with the Israelites, because they had forsaken so gratiouse and louing a God, and betaken themselues to grosse, horrible and palpable Idolatrie. For thus doth he set out and expresse his great fauour and loue towards them : *I found Israel like Grapes in the wildernes, and as the first ripe in the Fig tree.* Of which words the meaning is : that he was no otherwise affected toward Israel, nor delighted any lesse in them, than a wearie and thirstie wayfaring man, rejoiceth when he findeth a fauorie, and moist Grape in some waste wildernes and barren place vnlooked for : or some ripe Fig to coole his thirst, and refresh his wearied spirits.

Hos.9,10.

This so great loue of God towards them notwithstanding, whereby he shewed himselfe to be delighted no lesse in them, than is a wearie and thirstie trasteller with some delectable fruit, they did not mutually requite with loue againe, but ran a gadding to *Baal-Peor* : that is to say, the Idol of *Priapus*, and there

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there defiled themselues with most shamefull Idolatrie and heathenish worship.

Infinite bee the Similitudes that are ech where in the Prophets,taken awel from this Fig tree,as also from his leaues, and from his fruite: whereby they somtimes signifie plentie, foyson, abundance of things, and prosperous successe of the godlie in their affaires and dealings : somtimes againe,they therby meane barrennes , dearth, scarcitie, and destruction of the wicked.

Mat. 21, 19. Thus did Christ curse the Fig tree,that had
Mar. 11, 13. nothing on it but leaues : whereby he noted his mislike of all outward shew and hypocritical ostentation of Religion, being not accompanied with good works which are the fruits of a sound faith.

The Prophet *Micah* vsing a Metaphor taken from rough , and vnmanured grounde, and from Trees whose fruities are gathered, (as in the ende of Autumne it commeth to passe) bewaileth the state of the world in his daies, and complaineth that he liued in such an age, wherin all good and godly men were
Micah. 7, 1. vanished and gone. *Wo is me , for that I am as one that goeth a gleaning in Haruest, and as one that gathereth after the Grapes of the Vintage : there is no cluster to eate : my soule desired the first rype figs. The good man is perished out of the earth, and there is none righteous among men. Whereby he meaneth, that iustice is banished, godlines exiled, religion contemned, true worship of God*

God troden vnder foote and vtterly suppres-
sed:that wickednes flowed, iniquitie aboun-
ded, and all thinges generally were full of
blood, oppression and crueltie.

Many other such like textes be there in
sundry bookeſ of the holie Scriptures, which
might heere be alledged for further prooſe
and confirmation of this matter, but I think
it not conuenient to trouble and pester the
Reader with the recitall of all, ſith theſe fewe
afore alledged may ſuffice.

Iſai.34,4.
Ierem.5,7.
Ioel.1,12.
Iere.8,13.
Amos.4,9.

The 20. Chapter.

*Of the Palme or Date tree, and the fruite
thereof: and what in the Scriptures
is ment thereby.*

 He Palme or Date tree hath a great tall and streight Truncke or stem, and many long streight and narrowe leeaues or twigges like Reeds or Gladen. The fruit is pleasant in tast, and is also right medicinable, and restorative. For it cheriſheth and comforteth the rudicall humor, and conueniently nouriſheth those bodies that bee drie and exhausted.

The nature of this tree is to reſiſt and ſtrive againſt any burden or waigte laide

I 2 vpon

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vpon it : wherefore it was woont to be vsed
as an ensigne of victorie to such as were vali-
ant conquerours, and puissant warriours, for
their inuincible courage and vndaunted ani-
mositie.

So, the true Seruants & Martyrs of Christ,
which constantly perseuered to the ende, in
their Christian profession , maugre the ma-
lice, spight, crueltie & persecution of blood-
die Tyrants, are read to be *araide in long white
Robes, and to carrie Palmes in their hands, in token
of puritie and victorie.*

Psal.92, 12. Likewise they that loue righteousnes, and
embrace equitie , boldly opposing them-
selues against the enimies of God, are resem-
bled vnto the Palme , and other faire and
goodly trees. For so doth *Danuid*, saieng : *The
righteous shall flourish like a Palme tree, and shall
grow like a Cedar in Lebanon.*

For whereas the wicked shall wither away
like grasse, the iust & godlie shal prosper and
continue stil like a Palme , and bring foorth
profitable and pleasant fruit . And shall tri-
umph as the Cedar , which being an high,
soote, and odoriferous tree, free from al rot-
tennes, and that will neuer putrifie and cor-
rupt, yeeldeth also withal a most gallant and
deleitable shadow.

Iob.29, 18. And this is it, that the holy man *Iob* ment,
where, vpon confidence of his vpright con-
science , and true dealing , hee boldly pro-
nounceth of himselfe, saieng : *I shall die in my
nest,*

nest, and I shall multiply my daies as the Palme : Whereby his meaning was , that hee assured himselfe of long life and flourishing daies, with much ioy and tranquillitie.

In that excellent Song of Solomon, the haires and locks of the Bridegroomme are resembled to the bushie top of the Palm tree: which Cant.5, 11. Similitude and resemblance is taken from the yoong tender bundles of twigs and leaues that grow out of the top of this tree : or from the cluster or huske wherein the fruit is lapped, which is called *Phanicobalanus*, hauing a blacke, browne, or aburne colour. So that thereby is meant, that his haire was glittering, shining, fast and not shedding, as are the leaues of the Palme tree which neuer fall.

But when God seeth the people to run headlong into perdition, to continue in wilfull obstinacie and blindnes, and not willing any way to harken vnto good counsell and founde aduertisements ; neither by any punishments, plagues or afflictions to be reclaimed and conuerted from their errors, but that still they will wallow in the mire of their owne wicked imaginations; not acknowledging the same plagues to proceed, and to be sent from God , but referring and ascribing the same to blinde fortune, and ordinarie course of nature; then doth he seuerely thunder out other greater , and bitter punishments against them : insomuch that beside

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the Palmer woorme, Grassehopper, Cankerwoorme and Caterpiller which consume and deuoure Corne, graine and fruit; he threateneith by his Prophet *Ioel*, that all their Vineyards should be wasted, and all their goodlie fruitful Trees should be supplanted and rooted vp, whereby there should follow extreme penurie of victuals and foode; and that nothing should be left to alay the extremitie of hunger.

Ioel.1,5.

For these be the words, which he there v-seth in describing this dreadfull dearth, and woonderfull scarcitie, the rather thereby to stir vp their drowsie heads and careles minds, seing such a grieuous calamitie hanging ouer them. *Awake ye Droonkards, weape and howle all ye bibbers of Wine, because of the new Wine: for it shall be pulled from your mouthes.* For a nation is come upon my land, mightie and without number: his teeth are as the teeth of a Lion, and he hath the iawes of a great Lion. He hath destroied my Vine, andpilled off the barke of my Fig tree, (for Trees die, when the barke or rinde is plucked off from them) *The Vine is dried vp, and the Fig tree is decaied, the Pomegranate tree, and the Palme tree, and the Apple tree, euен all the trees of the field are withered.*



The

The 21. Chapter.

Of Hebenus, and certaine other pretious Sim-
ples and strange Drugs, mentioned
in the Scriptures of
God.

 H A T a noble Mart towne *Tyrus*, in the old time was, being the paragon and flower of al *Asia*, and what renowmed traffike was there kept by Merchants of al countries with their wares and commodities ; beside other famous Historiographers, the holie Prophet *Ezechiel* amply testifieth.

Who particularly reckoneth vp the seuerall sorts of sundrie merchandizes, brought thither by Merchants of diuers Realmes, Countries and Prouinces ; for that the situation thereof was so commodious, and the resort thither so incredible , before it was conquered and destroied by *Alexander* the King of Macedonie, which conquest and destruction the Prophet in his 27.chapter fore- *Ezecc.27.* sheweth. Wherein among many other wares and merchandries, he mentioneth Iuorie, Rosen, Myrrhe, Cassia, Balme, Corall, Pearle, Spices, Gems and Pretious stones.

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Heben.

Hebenus is of colour very blacke, and withall so massie and ponderous, that although it be sliced & parted into very thinne plates or peeces, and put into water, yet sinketh it downe to the bottome.

Of this there be two sorts, the one, which commeth out of *India*, the other out of *Aethiopia*: and of this latter sort I haue seene a crooked Pipe or Cornet made, that hath beene aboue two foote long, as blacke and as smooth as Jet, and as hard as a stone: and which in the handling, could not be well discerned whether it might be termed Wood, Stone or hard Horne.

Of the kinde of this *Hebenus*, is another strange and forraine Wood, commonly calld *Guiacum*: the powder wheroft being filed of, and boiled in water till three parts be consumed, is most soueraigne to cure the Pocks, and the lothsome infection, gotten by lewd, fithie and lecherous life.

I haue vsed the powder heeroft being steepled and put into the water of Fenell, as an excellent remedie and approoued medicine to cure the dimnesse of sight, and the web in the eie,

To cause one to sweate, my order is to giue the decoction heereof with Fumitorie, Marigold leaues, Balme and Figs: the which also I haue prooued to be excellent good, to driue out the Measles and small Pockes in yoong children.

Iuorie

Iuorie is of an astringent nature : and Iuorie.
therefore Combes made thereof do both
comfort the head, and keepe the haire from
falling and shedding.

And bicause it is of an exceeding and sur-
passing whitenes , specially when the teeth
are first taken out of the Elephants iawes,
therefore doth the Bryde in dignifieng and
setting out the beautie of hir Spouse his bo-
die , attribute and ascribe vnto him a bellie Cant.5,14.
like white Iuorie,covered with Saphyres. And the
necke of the Bride is resembled to an Iuorie
Tower,because it is firme,strong,stedfast,vp-
right, and not stowping.

Jeremiah compareth the Nazarites (who
were consecrated to God) vnto Iuorie,which
when it is very olde and long kept , waxeth
ruddie. For thus doth he bemonre and be-
waile them, being so deformed and disfigu-
red, that they could not be knowne for the
same they were afore: *Hir Nazarites were pu-* Lam.4,7.
rer than the snow, and whiter than the mylke : they
were more ruddie in bodie than the olde Iuorie:they
were fairer than the polished Saphyre : But now is
their visage blacker than a cole. By which words
it is easie to ghesse , into what miserie they
were throwen , and what calamitie they su-
stained.

Myrrhe is a sweete gum , distilling and Myrrhe.
sweating out of a tree like Terebinthine,
whose vertue and propertie is to preserue
the bodie from rotting and putrifaction.

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Statt.

Statt is a rosenne liquor , the flower of the Myrrhe or the fatnes that first destilleth out of it, the which is commonly called *Styrax liquida*, and of Physitions *Syrax calamita*.

Frankincense.

Frankincense is a kinde of soote perfume, & is of great vertue to nourish and engender flesh in the bodies of men or women.

Ammoniake.

Gum *Ammoniack* destilling from a tree on the sande, (whereupon it is rearmed by some *Gutta*) is a kinde of sweete smelling gumme, brought out of *Abrica*, which hath great vertue to mollifie, warme and draw; it looseth the belly, helpeth the splene, and bringeth foorth the dead child.

Beniamen being a congealed iuyce and odiferous gum, senteth most delicately, and is of excellent effect to smell vnto in the time of the Plague or other like contagious infection: like as is also *Ziuet*, *Ambregrice*, *Musk*, *Cassia* and *Cloues*, which doe comfort the hart, and souereignlie recouer and strengthen the spirits of those that through faintnes of nature, fall into extasies, traunces, and cardiacke passions.

Aloe, or Sea Aigreene.

Aloe is a iuyce or congealed liquor of a certaine plant of the same name, which is of a perfect greene colour. The slips thereof being brought to vs out of Spaine, be commonly hanged vp in houses, and will continue two yeeres in their naturall beautie and gallant greenenes, without being watered. The iuyce heereof is excellent good to withstand

stand putrefaction, to cleane and mundifie al corruption, to kill the woormes in the belly, to cleere the sight, and to preserue the body from all infection of dangerous and contagious diseases.

The sweete and pretious wood also, commonly called *Lignum Aloes*, and of some *Agalochum*, is in nature, qualitie and forme not vnlike to the sweete Thorne *Aspalatus*, was both wel knownen and much vsed among the old Hebrewes, for the great vertue which it hath to make one to haue a sweete breath; like as doth *Lignum Rhodium*.

Lignum Aloes.
Agalochum.

All these afore recited, togither also with the most noble and renoumed Balme, are vsed in the Scriptures of God, to signifie the high honor and excellencie of vertue, and the most sweete and comfortable perfumes of heauenly loue and doctrine, wherewith the mind of man is most gratiouly inspired and diuinely indued.

So *David* in his Psalmes, vnder the name of *Solomon*, setteth out the noble honor, maiestie and magnificence of his estate, where he saith, that *his garments smelled of Myrrhe, psal.45,8. Aloe and Cassia, out of the Iuorie palaces.* Meaning, that there shoulde proceede and issue from him a most sweete, pleasant, delectable, fragrant, and odoriferous smell, wherewith all people farre and neare should be recreated and refreshed.

A much like phrase is that which we read

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in the Canticles of *Solomon*, where the Spouse most affectionately delighting in the conference of his Welbeloued, uttereth these and many the like termes, *His lips do drop the pure and principall Myrrhe*. Signifieng thereby, that his words and speeches were fraught full of grace and truth, preseruing the godly from euill, and striking the godlesse to the hart, with bitternes for their impenitencie : the Metaphor being taken from Myrrhe, the which although it be most foote and fragrant, yet is it (withall) most tart and bitter.

The 22. Chapter.

*Of the Terebinth, out of which runneth a
Gumme called Turpentine.*

THe Terebinth or Turpentine tree groweth in *Syria* and *Palestina*, and is a goodlie pleasant tree to beholde. It hath leaues almost like the Baie, and flowers not much vnlke to the Oliue tree, of a reddish colour. His berries be in the beginning greene, but afterwards red, and when they be ripe, blacke, yeelding a pleasant sauour.

Out of this tree there runneth in the Sommer time a most gallant Gumme and soueraigne Rosen, called Turpentine, maruellous soote and pleasant in smell, and so cleare, that a man may see through, vnto the bot-

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bottome of the Pot wherein it is kept.

It is with effect vsed in emplaisters to cure
and heale woundes , and to asswage the an-
guish and paine of sores and greefes. Inward-
ly it clenseth the breast,lungs, and kidneyes;
it ripeth phlegmes, expelleth grosse humors,
openeth the obstructiōs of the liuer & milt ;
it notably prouoketh vrine , driueth out the
grauell, and mundifieth the passages for the
better, freer , and easier conueiance out of
the same.

From this tree and many others there are
taken many most notable comparisons and
proper Similitudes. As first , the Prophet
Isaiah, who after their great miserie and dis-
tresse, recomforteth the Israelites , and put-
teth them (so many as were left) in assured
hope of prosperous estate. *That which is left in Isai.6,13.*
the midſt of the lande ſhall be multiplied, and there
ſhall be in it yet a tenth : and it ſhall returne , and
ſhall be as the Terebinth tree, and as the Oke which
haue a ſubſtance in them when they caſt their
leaues : Euen ſo the holie ſeede ſhall be the ſtay and
ſubſtance thereof.

Whereby he meaneth , that it shoulde ſo
happen to them as it doth to trees , which in
the nipping Winter, being frost bitten and
without leaues , or blaſted with lightening
and perilously wind shaken, ſeeme as though
they were vtterly dead, and in outward ſhew,
appeere to bee as it were without any liuely
ſap or vitall iuyce : whereas (notwithstanding)

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ding) there is left in them some portion of strength and naturall moistnes , that reuiueth them againe the next Spring, and maketh them eftsoones gallantly to bloome and flourish.

He therefore denounceth vnto the Israelite a lamentable spoile, and pittifull massacre, so that scarcely the tenth person shall escape : yet not so, as that a generall and vniuersall desolation should come vpon them, to make ful hauocke and sweepstake among them : but that some remnants shoulde bee left, which seemed as persons appointed to the slaughter , and to be as dead men, without all hope of recouerie. These (saith hee) shall be made aliuine againe, and by the seede of the word of God restored vnto their former estate and dignitie ; like as the Linden and Terebinth, and other braue and beautifull trees ; which, in the cold winter seeming to be withered and dead, doe in the Springe bud againe, and afresh spread their boughes and leaues most gallantly.

But Christ being the *Wisedome* of God his Father, resembleth himselfe vnto the Terebinth, & many other faire and goodly trees, shewing by the way, how desirous euery one of vs ought to be to embrace his doctrine, and to learne his precepts. And thus doth Wisedome in the commendation of hir selfe, set foorth hir vertues and properties, therby to draw vnto hir all those that haue any care of

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of their soules health and saluation. I am come
out of the mouth of the most high, first borne before
all creatures. I caused the light that faileth not, to Vers. 15.
arise in the Heauen: I am set vp on high like a Ce-
dar in Libanus, and as a Cypresse tree vpon mount
Sion. I am exaltered as a Palme tree in Cades, and
as a Rose plant in Iericho: as a faire Olyue tree in a
pleasant fielde: and am aduanced as a Plane tree
by the water. I haue giuen a smell in the streets as
Cinnamome and Balme: I haue giuen a sweete o-
dour as it were Myrre of the best, as Storax, Gal-
banum, Onyx and sweete perfume of Incense. As
the Terebinth haue I stretched out my branches:
and my branches are the branches of honour and
grace.

In these and others of the like sort, is
Christ, the Wisedome of God the Father,
most highly commended, and honourably
set foorth, to the ende that all men shoulde
with readier minds and willinger harts flee
vnto him for refuge; and from him, as from
a most abundant and plentiful Fountaine,
draw out the pure water of life; and not to
seeke broken Cesterns and vile pits that can
hold no water, as the Lord by his Prophet
Ieremiah witnesseth. Iere. 2, 13.

Touching the nature and properties of
the Cedar and Cypresse tree it were super-
fluous heere to speake much, sithence the
vertues, qualities and effects of them be co-
piously set out and largely described by *Dios-*
corides, Plinie, and many others. Let this onely
for

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for this place suffice, that in the Scriptures of God there be many Similitudes taken from the roots, stems, boughes, leaues, flowers, and seede: from their shape, forme, proportion, stature, beautie, odour, smel, fragrancy, durablenes and eternitie: from the pleasant shadow that they yeeld and affoerde to the wearied traueller: from their most delectable fruites, which for the vse of man they beare and bring foorth. By the which is signified (for the most part) the excellency and prerogatiue of vertue, the honorable dignity and blessed estate of the godly, the blamelesse integritie of the inward minde, and the honest manners of those that seeke ech way to benefite and do good to all, and to hurt, damnifie, prejudice, or hinder none.

Sometime they signifie the stately insolencie, arrogant pride, and hautie swelling of wicked persons. For trees that bee of great height, doe many times oppresse and hinder the growth and encrease of low shrubs, growing vnder them, euen as we see, the great, rich and mightie men of the world do keepe vnder awe and subiection the poore and needie.

Againe, as Tempests when they arise, and lightening (when it pleaseth God to send either the one or the other) quicklie and with a tryce hurleth downe and ouerturneth mountains and the highest trees, according to that saieng of the Psalmist: *The voice of the Lord*

Lord breaketh the Cedar trees, &c: euen so doth he bring downe with a breakenecke fall the proude, haughty, arrogant, and insolent, which set themselues against God, and seeke the spoyle of those that be quiet and godly.

To the same effect also is that saieng of the Prophet *Isaiah: The day of the Lord of hostes, is Isai.2,12: upon all the proude and haughty, and vpon all that is exalted, and he shall be brought low. And vpon all high and stout Cedar trees of Libanus, that are high and exalted, and vpon all the Okes of Basan.* Whereby he declareth that God is able easilly to bring downe and ouerthrowe all Fortress, Bulwarkes, and Castles, be they neuer so strong: and all the wealth, riches, and power of the stately and loftie minded: and that nothing is any way able to withstande his force and might when it pleaseth him to strike.

To the same purpose and effect doth *Zacharie* likewise aduise the people, not rashly and vainly to put their trust in any walled townes or helpe of man, because no strength (seeme it neuer so impregnable and invincible) can protec^t or deliuere out of the hand of the Lord. These wofull words therefore yseth he vnto *Israel*, denouncing vnto them (as an Herault at Armes sent from God, to sommon them) grieuous destruction and lamentable desolation. *Open (saith he) thy doores, O Zach.11, 1. Lebanon, and the fire shall devoure thy Cedars: Howleye Fir trees (by the which, he meaneth*

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the inferiour Magistrates) because the Cedar is fallen, that is, because thy chiefe Rulers and soueraigne Gouernors be destroied. Howle O ye Okes of Basan : that is, yee stiffe-necked, froward and intractable persons, because the mightie defenced forest is cut downe.

The like dismal day doth he there likewise threaten to the Sheepheards, which being puffed vp with pride in themselues, little cared for the welfare of the poore flock, but raigned as Lords ouer them, practising rigor, tyrannie, crueltie, and austoritie as Lions vpon them. Which miserable abuse Eze-
Ezec.34,3. chiel in his time doth also greatly bewaile.

The 23. Chapter.

*Of Heath,Tamariske,Ling, and
Broome.*

Eclog.4.



Eath or Tamariske is a little small Tree or Plant of lowe growth (as Virgil well noted) bearing a rugged or rough leafe,not much vnlike to Sauine, and a flower of a browne purple color, & with all somewhat mossie or woollie : Bees delight very much therein. The grounde where it commonly groweth is drie,hungrie, barren, waste,

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waste, and vnfruitfull.

From these doe the Prophets in manie places alledge sundrie Similitudes, whensoeuer they denounce and notifie vnto men, what heauie haps, afflictions and calamities shall befall them. As namely *Ieremiah*: *Cursed Iere.17,5.*
be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart from the Lord.
In which words he pronounceth that man accursed whosoeuer he be, that reposeth his confidence and trust in any bodily, earthly and fraile thing whatsoeuer it be: or that in his distresse and danger seeketh helpe and succour at the hands of any, sauing of God alone. *For he that so doth, shall be like the Heath,* which receiueth no benefite by the temperate and milde disposition of the aire, but cumberously occupieth the soile, and for a small time continueth, growing no where else, but in barren, hungrie, drie, salt, parched, rugged and vnfertile grounds.

But *blessed and happy is the man that putteth Psal.1,3.*
his trust in the Lord: for he shall be like a tree that is planted by the water side; which being continually watered, spreadeth out his rootes and boughes, and shal not feele when the heate commeth, but his leafe shall be still greene, and shall not care for theyeere of drought, neither shall cease from yeelding fruit.

Againe, where God threateneth ruine, destruction, spoile and desolation to hang ouer the heads of the *Moabites*, who (lineally descending from the *Iewes*, namely from

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Lot

Icre.48.6. Lot the brother of Abraham were still (notwithstanding) their professed enimies ; hee biddeth them to Flee and save their liues, and to be like the Heath in the wildernes. Whereby he aduiseth them , with spedee to withdrawe themselues out of their Holds, and by hastie flight to prouide for the safetie of their liues: because their Cities shoulde shortly bee destroied, ransacked and desolated, and their people and citizens spoiled, and depriued of all honor, dignitie and estimation ; so that they should no more be accounted of or regarded, than the base Ling and baggage Heath in the wildernes.

The 24. Chapter.

Of Rosen in generall.



Osen is all that Oylie fatnesse and gummie substance, which with the heate of the Sun runneth out of the Pyne tree, Pitch tree, Firre, Larch, Lentiske, and Terebinth. With vs also heere in these Countries there issueth and sweateth out of the Cherie tree and Damson tree, a rosen or gum of the colour of honie , which is verie good against the grauel and stone. The white Popler

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Popler also yeeldeth a certaine gummy iuice or liqour like Ambre, out at the clifts of the rinde. But of all others, the Terebinth rosen (which wee call Turpentine) is the chiefest : next wherevnto is the rosen of the Lentiske, which we tearmē Masticke. After it in goodness is the Pine ; the Firre, and the Pitch Rosēn next. The worst and last be these that run out of the wild Pine, and out of the roote of Scammonie, which are tearmed *Stroblina* and *Colophonia*.

And there be of Rosen (as there is likewise of pitch) two differences or sorts ; the one liquide and currant; the other drie and cleere. The vertue & effect both of the one & of the other, is to asswage paine, to lenifie greefes, to binde and close vp woundes, specially the Turpentine that runneth out of the Terebinth; whose operations and effects the prophet *Jeremiah* metaphorically applieth to the inwardre woundes of the minde, which with the soueraigne emplaister and liniment of the word of God be recured and healed.

Thus therefore doth he expostulate with the Israelites : *Is there no Rosen (or Balme) in Ierem.8. Gilead ? Is there no Physition there ? Why then is not the health of the daughter of my people recovered ?* As though he shoulde saie : There is a soueraigne salue to be had, and a present remedie is readily prepared, able to heale the wounded minde, and brused conscience : but the daughter of my people carelesse of hir

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reco-

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recouerie, and forgetfull of hir saluation and health, refuseth to apply the same remedies vnto hir filthy, stinking & mattery wounds: she passeth not a whit for the wholsome Cataplasmes and suppling salues of the worde of God : she discouereth not hir botches, boiles and impostumes to the expert and skilfull Physition, to wit, God : she craueth no aduise nor helpe at his hands: who is able and willing , out of his infinite store to affoord present remedies for the healing of all afflicted and diseased consciences, and to minister vnto the same the Wine and Oyle of his consolation and mercy ; as appeereth in the parable which Christ himselfe vsed of the Samaritane (by whom he himselfe was Luk.10,30. figured) and of the wayfaring man, that fell among theeuers and was wounded.

Whereby is ment the state of mankind, through Sathanas malice , despoiled of his robes of innocencie and integritie , and left full fraught and miserably pestered with all sinne and wickednes, like (euen) to sterue and be throwne headlong into the gulph of desperation.

But God when for our sinnes hewoundeth vs, that is, when he sendeth vnto vs famine, dearth, penurie, scarcitie, calamitie, wars, troubles, sicknes, and such like, his will and pleasure is, that for redresse thereof we shoulde come to him, and of him alone craue our deliurance.

Touching

Touching which point , we reade a most comfortable and sweete discourse in the Prophet *Jeremiah*, wherein the Lord our God complaineth him selfe of our to too wilfull disobedience; and vttereth speeches of great greefe, for that mankinde seeketh aide and helpe else where than at him , and that they polluting & defiling themselues with grosse idolatrie, superstition, vaine worship and ridiculous tromperies, do most vnkindly forsake so liberall and so bountifull a Lorde, to serue in miserable thralldome and slauerie , a cruell , craftie and bloody Tyrant.

Not without cause therefore doth he thus reason the matter with his people : *Am I Iere.2,31.*
become as a wildernes unto Israell, or a lande that hath no light? Wherefore then saith my people, we are Lords, we will come no more unto thee?

Which Similitude is taken from a barren soile, and fruitlesse ground that beareth no corne, graine nor fruite for mans vse and sustentation. Whereas on the other side , the Lorde God , the Creator and maker of all things , is most farre from all such sterilitie : yea with him is all plentie and abundance that can possibly be conceiued, readie at all times to be had and enjoyed, if we coulde thankfully receiue them, and hartily sue for them. So that all they be vtterly and ech way inexcusable, that shrinke and start from such a bountiful Lord, sith there can no lawfull or reasonable cause of such pecuynish re-

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uolt be by any colour alledged, why they should so do. And therfore (as it were)greatly mooued with the trecherous indignitie of such a foul disparagement, he laieth open the hainousnes of their crime, by another example, saien : *Can a maide forget her ornaments, or a Bride her attyre ? Yet my people haue forgotten me, daies without number.*

But in these heauenly offers of soueraigne remedies, and cordiall medicines to afflicted mindes, the Lord (with all) insulteth & sharply taunteth the people of Egypt, because they applied and laid to their woundes such medicines and emplaisters, as were no maner of way, auailable or profitable, but rather encreased, than mitigated their greefe and maladie. And therefore he sheweth them, where and whence they shoulde seeke for helpe, and to whom to sue for their recure : *Go up (saith he) unto Gilead, and take Rosen (or Balme) O Virgin, the daughter of Egypt : but in vaine shalt thou go to Surgerie, for thou shalt haue no health.*

Iere.46, 11.

Gilead, a
Sanctuarie
or place of
refuge.

Num.35.

Deut.19.

Ioish.20.

Mala.2, 7.

Now, Gilead was one of the sixe franchised Townes, appointed to be as Cities of refuge for such as had vnawares without any pretensed malice killed any man : and that Citie was assigned to the Leuites and Priests, whose office and function was about the Law and ministerie of the word of God. For as saith the Prophet Malachie : *The Priestes lips shall keepe knowledge, and they shall seeke the Law*

Law at his mouth, for he is the messenger of the Lord of Hostes : that is, he is the Ambassador of God, and is inioyned by his office to teach, and expounde the Law and worde of the Lord.

The Prophet therefore directing his speeches to the afflicted, sheweth him that all helpe must come from God, and that for his direction in the way of godlines , he ought to resort vnto his godly ministers. Otherwise , if he else where hoped for helpe and assistance , the remedies should prooue not onely helpelesse and bootelesse , but also damnable and dangerous, if any mite of salvation be repos'd in any other than onely in the euerliuing God.

Jeremiah prophecieng the destruction of Babylon , which was as a filthie sinke of all wickednes , warneth all men to take heede and to withdrawe themselues from hir : and *Ierem.50.* for that she had refused all holesome admonitions , and turned the deafe eare vnto all ghostly counsels and spirituall aduertisements, he warneth all men to abandon hir companie , and vtterly to reiect and forsake hir, as forlorne,desperate and incurable.

Whereby the Prophet sheweth , that the Preachers and ministers of the word of God vsed and applied all possible remedies for the curing of their diseases, and healing of their rustie and festered woundes; and that they left no way vnattempted to purge their harts

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harts and minds from errours:but all was in vaine.

He thought it good therefore to leaue them to their owne blindnesse , and to refferre them to the heauie iudgement of God ; who would shortly stirre vp and sende among them a lamentable slaughter and greeuous plague , by raising against them most fierce,cruell and bloody enimies.

The like calamitie did Christ foreshew and denounce should come to passe vpon the obstinate Iewes, who despising and refusing so manie and great benefites , cruelly raged against the Prophets, against Christ himselfe, and against his Apostles and followers.

Matt.23,38

The 25.Chapter.

Of the Vine, with all the parts and appurtenances thereof, as branches,leaues, twigs, boughes, stalks, claspers, taglets, capreoles: Grape, cluster, ker-nell, &c.



S sundrie Parables, Similitudes and Resemblances of things well knownen vnto vs, be often vsed in the sacred Bible, for establishing of the truth, and for proofe and confirmation

tion of such matters as otherwise woulde
seeme doubtfull and obscure : so is there
none that more notably setteth out,garnish-
eth,beautifieth,adorneth and illustrateth ei-
ther the Prophesies,or the Sermons and dis-
courses of the holie Writers,than those that
are taken from the *Vine*,and the appurtenan-
ces thereunto.

And first,that notable prophesy of *Jacob* the
Patriark cōcerning the *Messiah*, who descen-
ding of the seede and race of *Iudah*, restored
health,reconciled mankind,& brought him
into the fauor and loue of God againe : *The Gen.49,10.*
scepter shall not depart from Iudah,nor a Larginuer
from betweene his feete,vnill Shiloh come; that is,
the kingdome shall not be altered, nor trans-
lated into any other stocke, till *Iesus Christ*
the *Messiah*, and author of all prosperitie
and sauing health doe come. *And the people*
shall be gathered vnto him: that is, the Gentils
shal be conuerted and be brought to receiue
his doctrine, to imbrace his religion, to re-
pose their trust, confidence and beleefe in
him, and to imitate his life, maners, behau-
our and example. *He shall binde his Asse-foale*
vnto the Vine, and his Asses colt vnto the best Vine.
He shall wash his garment in Wme, and his cloke in
the blood of Grapes. Whereby is signified the
mysterie of his crosse and passion, by the ver-
tue whereof we be purged, and by the efficacie
of his glorious resurrection, out of the
tyrannous clowtches of Diuell and death,
brought

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brought into freedome and libertie.

A much like saieng hath *Isaiah*, and ten-
Isaie. xi. 10 ding to the same sense : *In that day shall the Gentils inquire after the roote of Iesse, which shal be set up for a token vnto the people, and the nations shall seeke vnto it, and his rest shall be glorious.* He alludeth in these words to a Standard, Banner, Marke or token, that may be discerned and seene a great way off, such as be our Beacons or Pires; which in the day time, Mariners and Sea-faring men (for direction of their course) doe stedfastly behold and looke vnto ; as in the night, they do vnto the north starre or pole Arctike.

And for that, the *Vine* is a pleasant, amiable, and delectable tree, yeelding to the owners and beholders (by reason of his gallant branches , braue leaues, clasping tendrels, and clustering grapes) as well profit and benefit, as pleasure and recreation, therefore is a wife, that is fruitfull in bearing of children compared and resembled thereunto , as in *Psal. 128,3.* the Psalmes : *Thy wife shall be as the fruitfull Vine on the sides of thine house.*

Wisedome also commanding hir selfe, saith:
Eccl. 24,19. *As a Vine haue I brought foorth fruit of a sweete fauour :* that is, I deliuier vnto all men sweete doctrine and comfortable instruction, wherby they may be refreshed as with a pleasant, toothsom and moist Grape. For who so giueth eare vnto hir directions and counsels, shall be sure to haue prosperous successe in *word* *and* *work* *all*

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all his affaires, and to receiue daily increase
and furtherance in vertue and godlines.

This prosperous felicitie, the Lord, by cer-
taine excellent and pithie Metaphors pro-
miseth by his Prophet *Hosea*, vnto *Israel*, and
to so many as seeke to be at one with God,
saieng: *I will heale their rebellion*; whereby he
meaneth, that he will freely and graciously
pardon their offences. *I will loue them freely*. *Hose.14, 4.*
*For mine anger is turned away from them. I will be
as the dew unto Israel: he shall grow as the Lillie;
and his roote shall breake out as the trees of Leba-
non. His branches shall spread, and his beautie shall
be as the Oline tree, and his smell as Lebanon. They
that dwell under his shadow, shall returne, and growe
up as the corne, and flourish as the Vine.*

In which words he couertly meaneth foy-
son, plentie, abundance and prosperitie in
all thinges; and that the state of their com-
mon wealth shoulde be flourishing and re-
nowned, not wanting any thing, appertai-
ning to the inwarde beautifieng and orna-
mentation of the minde.

Whereas to them that bee vnmindefull
of Gods benefits, and swinishly wallow still
in their puddle of pleasures, wantonnesse
and sensualitie, all thinges shall happen and
come to passe cleane contrarie, as the Pro-
phet *Isaiah* witnesseth: namely, that their
Vines shal be rooted vp, that there shall be no
Vintage, and that Wine shall faile to them
that vsually solace themselues with songs
and

Isai.24,7.

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and musicall instruments , at their bankets and feastes, and to such as are all vpon the hoigh in their iolitie and huffing moode. Finally, that such shall be the miserie, desolation, waste , and massacre among them, that the people (which be the honor, beauty, and strength of their Cities) should be destroied, and so brought (in a maner) to nothing, that few or none of them shall be left alive. For he flatly telleth them , that euen such shall their case be , *as is of Olines when they bee shakken off from the Olive tree, and as the Grapes when the Vintage is ended.* For as the fruits in the gathering of these and such like trees, be not so generally all gathered, but that some remain and be left on the tree : so of the great and wofull calamitie which they shoulde suffer, some small number shoulde remaine vndestroied.

The like Argument doth the Lord handle and prosecute by his Prophet *Ieremiah*, pronouncing vpon the wicked not onely ruine and desolation, but also penurie, dearth and famine, insomuch that there shoulde be no *Grapes on the Vine, nor fig on the fig tree;* and that the leaues should be so plucked vp , that nothing might bee hoped or looked for to grow thereon. Whereby he signifieth, that the famine should be most extreeme and remedlesse, and that the soules likewise should be miserably hungersterued ; and finally that euery mothers sonne of them should be gleaned

and 48,33.
Iere.8,13.

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gleaned away and gathered, euen as figs and Grapes, so that few or none should escape or be left behinde.

And as ripe Grapes doe relish sauourely, and with their pleasant and toothsome iuyce do singularly refresh the palate, & delite the throat; Euen so sounde doctrine, holesome admonition, and gratiouse speeches do cheer the spirites, and comfort the mindes of men.

Moses likewise compareth, pestilent and noisome doctrine and the companie, acquaintance, familiaritie, conuersation, conference, life, maners and dealings of wicked persons, vnto venemous & poysoned grapes, which with their pestiferous and dangerous iuyce do infect the mindes (that are otherwise well trained and disposed) and carrie them cleane away from the true worship and religion of God: *Their Vine* (saith he) *is of the Deu.32,32.*
Vine of Sodom, and of the fieldes of Gomorrha:
their Grapes are grapes of Gall: their clusters bee bitter. *Their Wine is the poyson of Dragons, and the cruell gall of Aspes.* That is, their speech is so pestilent and venemous, that it euen presently infecteth, and foorthwith slaieth.

To the same purpose is also that saieng, sharpe reprehension, and nipping subsannation of *Hosea*, against those that followe superstition, and seeke after strange gods, euen as drunkards that wholy giue themselues to bibbing and swilling. *They haue respect* (*saith Hose.3,1, he*)

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he) and set their loue on strange Gods, and delite in the Wine bottles. Wherein he compareth their softish madnes (which carried them to idolatrie, ynto the maner and state of drunkards, that haue none other pleasure, delite or ioy but in quaffing and tipling, and thinke their cheefe solace to consist in the companie of Rynsepichers and Tossipots.

But forasmuch as we are now entred into this discourse of the *Vine*, this is by the way to be noted, that the Prophets of God, vnder the name of the *Vine*, Grapes and other Plants, doe signifie and meane somewhat abundance and fertilitie : somewhat dearth and scarcitie : somewhat fewnesse and destruction of the people : and somewhat the great store and multitude; which of few, doe growe vnto a very populous increase and number.

So in the Prophet *Jeremiah* we read how the Lord by an elegant Metaphor pronounceth that the *Idumeans* should be so entirely spoiled, that nothing at al of the shuld be left: insomuch as their very enimies should be somewhat more fauourable vnto them, than hee would be. For (saith he) If the *Grape gatherers* should come upon thee, would they not leane some *Grapes*? If the *eeues* should come upon thee by night, would they not destroy and rob till they had ynoch? That is, they would not altogether haue spoiled thee, nor vtterly ransacked all thy goods, but would haue left somewhat behind them.

But

But I (faith the Lord) hane left Esau bare, and
disconered his secrets, that he shall not be able
to hide himselfe, or any thing that he hath.

And as all pride, arrogancie and hawtines
comming of abundance and prosperitie,
(wherwith thanklesse Caitifs, droonken with
wealth, do grow stately and insolent) is vnto
Almighty God, odious and detestable: so
doth he in sundrie places sharply reprooue
and vehemently beate downe the same: pro-
nouncing and giuing seuere sentence against
all such as are stained therewith: that albeit
they seeme for a while to flourish, and stand
scotfree, yet shall they be cut downe, as corne
which the Mowers with full handfuls mowe
and reape: so that euен those few which shall
be left of many, shall also be gleaned and ga-
thered vp, as the eares are gleaned in the end
of haruest. And yet some he promiseth to
leaue, bringing another Similitude; euен as
Grapes are left on the Vines, and Oliue ber-
ries on the Oliue tree.

For as in Vintage time the Grape-ga-
thering cannot be so cleane, but that some
be left behind; nor the shaking off of Oliues
so precisely done, but that some berries re-
maine, either among the leaues, or in the top
of the tree: euен so in the dolefull massacre
and lamentable destruction of the people,
there should not bee made such a generall
sweepstakes, but that some should be left
and reserued vnder hope of mercie. In that Isa.17,4.

L day

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day (saith he) shall it come to passe, that the glorie of Iacob shall be impouerished, and the fatnesse of his flesh shall be made leane : And it shall be, as when the haruest man gathereth the corne, and reapeth the eares with his arme. Yet shall not the gleaning be so, but that some gathering of eares shall be left, and some Grapes and Olines remaine : as of two or three berries in the top of the rymost boughes ; and of fower or five in the high fruitfull branches. Whereby his meaning is, that the rich Cobs and head Rulers (swelling with pride and arrogancie) should be throwen downe and ruined : but of the poore Communaltie and feelie inferiour people, there should a remnant be left, as in the Vintage season it is seene to come to passe, that some clusters and berries be left, wherwith the poore people are somewhat refreshed and releued.

The 26. Chapter.

Of Hysope.

HYsope is a Garden herbe of excellent smell and pleasant taste, and therfore good to be vsed in broths; for that, being boiled with meats, it maketh the same not onely wholesome, but the better also in relish and sauour.

It clenseth the breast and lungs, and purgeth the head very orderly from flegme, and tough

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tough clammie humors : and therefore is of singular effect to helpe the Pleurisie, Stitch, or any other griefe and paine in the side.

Wherupon it pleased the Lord to appoint this herbe to be vsed in soleyme sacrifices, either when as Lepers were to be clenched ; or any other enormous offence to be expiated, by dipping a bundle of *Hysope* in the blood of a Sparrow, or of a red Cow.

Leuit.14,4.
Numb. 19,
6.18.

Dauid also acknowledging his greeuous finnes of adulterie and murther, beseecheth God to forgiue him, and to purge him with *Hysope*, that hauing the foule spots of his soule clenched, he may haue quiet of conscience, and be renued in spirit. Wherin he had respect vnto the rites, and sacrifices of the olde Testament, by the which it wasordeined, that whosoeuer was purified according to the Law of *Moses*, with blood sprinckled on him with *Hysope* and a scarlet lace, were clenched.

Psal.51,7.

All which things were shadowes and figures of Christ, by whose blood all our sins are clenched, and washed away through faith for euer.

Heb.9.14.

But whereas we reade of *Hysope* in the Bookes of the Kings, where *Solomon* is saide to be so skilfull and wise, that he was able to dispute of the nature of ech plant and herbe, from the Cedar tree that is in *Lebanon*, euuen vnto the *Hysope* that springeth out of the wall : my opinion is, that the same is not there

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therement of our common Hysope, which is not any small and slender herbe, but sometime of a foote or more in heighth, bearing a spiked purple or dark bleuish flower. I think therfore that therby is ment the herb called Maydenhaire, whose leaues are hackett, or snipt rounde about, and which groweth by wals and stony shadowie places: And bicause in leaues it is like to Rue, it is sometime calld *Ruta muraria*, that is, Stone Rue or Wall Rue.

Like also vnto this, is that which wee call *Trichomanes*, which groweth alwaies in moist & shadowie places, being comonly of a span long; and hath the stalkes of his leaues small, streight, and leane, beset on either side with many little pretie leaues, standing in comely order one against another, and continueth alwaies greene.

His effects and faculties are the same in operation that Maydenhaire hath: and is of great vertue to helpe olde coughes, shortnes of winde, and obstructions of the lungs, and breast. And these are sometimes called by other names, as *Polytrichon*, and *Callitrichon*, bicause of the effect which they worke in fastening the haire, and making it to growe blacke, thicke, and curled.

Therefore, this being such a small lowe Herbe, scarcely a span high, and also growing in wals, I am persuaded that it is in that place to be vnderstood, for Hysope. For the drift

drift and meaning of the wordes in that sentence is none other , but that hee had perfect skil and exact knowledge of all manner of thinges , euen from the tallest and highest Cedar, to the lowest and least herbe that groweth out of the wall.

The 27. Chapter.

Of the Reede, with the severall sortes and differences thereof : of Flaxe, Stubble, Chaffe, Chips, Parings, and other trifling thinges of slight and slender acount.

 **R**EEDe there be sundry sortes and kindes. Whereof one hath a long, smooth, naked stalke, without knots or ioyntes, called in latin *Typha palustris*, and with vs Reede Mace, Cattes taile, or Water

Torch. Such a Reede was that which was in derision deliuered into Christs right hande, in steede of a Scepter royall , for that he calld himselfe a king. For in the top thereof it hath the forme of a Scepter imperiall, two handfuls high or there abouts, rounde in compass, and as bigge as a mans thumbe,

Matt.27,29
Reede mace
or Cats taile

L 3 thicke,

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thicke , soft and smooth as though it were wooll or flockes, which in the handling hath a fine, soft, and thrummie nap like Velvet, and when it waxeth ripe , is dissolved and turned into a Downe or Cotton, easily carried away with the winde.

Another kinde of Reede there is growing by the banks of standing waters, and on the shores of riuers , which hath a long , round and hollowe stalke or strawe , full of knottie ioints, and at the top large tuftes or downy eares, growing scatteringly and loosely, not closely compact togither , which doe also change into a cotton or mossie substaunce, and are also lightly caried away with the Poole Reed. winde. And this kinde, is our common Poole Reede, Spier or Cane reede. The roote wher-of being beaten small and laide to the place, ripeneth an Impostume, & draweth thornes or splinters out of the flesh.

And for that the Reede is tottering, shaking and yeelding euery way with the least winde that bloweth , therefore all such weathercocklike Temporizers as in their words and deeds bewauering, vnconstant , slippery, changeable, fickle, fainte harted and dare not stoutely persist in their conceiued opinion, but (as turne coates) say and vnsay, doe and vndoe, are fitly resembled and very aptly compared vnto a Reede , that shaketh with euery blast.

And for that the blessed man John the Baptist

tis^t was most far from this vicious dispositi-
on, our Sauiour Christ (in praise of his con-
stancie, and for that his doctrine & testimo-
nie of the *Messiah* were sound and agreeable
to the touchstone of the truth) gaue an ho-
norabile Eulogie of him, plainly and effectu-
ally telling the people, that he was nothing
at all like *to a Reede shakēn with the windē*, that Mat.11,7.
he was of a wauering & inconstant mind, to Luk.7,24.
speake one thing standing, and another sit-
ting, or that vpon euery light occasion was
readie to recant and shrinke from that opini-
on and iudgement which afore he liked
and allowed: but that he was a staied,stable,
firme,constant, and true man, without suspi-
tion of lightnes and mutabilitie , and that
therefore in equitie and right euery one was
to speake and thinke honorably and woorthily
of such an excellent Herault and hea-
uenly preacher ; and not to esteeme of him
according to the fonde conceite and foolish
opinion of the ignorant multitude , but ac-
cording to truth and as the matter indeede
rightly required.

But to go forward with the rest : wee
haue a common tearme and vvisual prouerbe,
taken from the nature and condition of the
Reede, when we would specifie and describe
a man that putteth his trust & confidence in
a thing,which not only not helpeth him, but
rather damnifieth and greatly hurteth him,
to say that he leaneth vnto a staffe of Reede.

Isai.36,6. The same metaphore(as *Isaiah* witnesseth) did *Rabshakeh* vse at the siege of Ierusalem, when as he thought thereby to daunt and quaile the godly minde and inuincible cou-
2. King. 18, 21. rage of good king *Hezekiah*, and to make him (for feare) to surrender and yeelde vp both himselfe, his people and the citie.

The Lorde also by his Prophet *Ezechiel* vsing the same Similitude,insulteth vpon the king of *Egypt* and threateneth vnto him vtter destruction. For when as he tooke vpon him to protect and defende the Israelites, which shrowded themselues vnder his power and countenance, he himselfe became *but a staffe of Reede*, which brake into shiuers; and
Ezec.29,6. in splitting both wounded himselfe, and pitifully galled them also; renting their shoulders, and wringing their loines. Wherby was ment,that all their power and forces were abated and decaied, and all their strength of war vtterly frustrated and discomfited.

So also doth God (as witnesseth the Psalmist) scatter and defeat the practises of the
Psal.67,30. proude and insolent Spearmen, that iected armed with Iauelines like long and great Reedes. The like plague and calamitie did God inflict vpon the stocke and race of *Ierobeam*, and smot *Israel* for their Idolatrie, like as a Reed is shaken in the water: & weeded them out of their good and fruitfull land, which he had giuen to their progenitours. Meaning thereby that they were brought to nothing, and despoiled of all

1. King. 14, 15.

all their honor and dignitie.

Now as God by Similitudes of Reedes, doth many whiles cast downe and confound all those, that vainely trust in things transitory, brittle, and momentanie: so on the other side them that be weake, pensiue, faint harted, sorrowfull and moorning, he doth raise vp and recomfort: and with spirituall instruction doth cherish, furnish and refresh the sicke soule & bruised conscience. Heerunto is to be referred that notable prophecie of *Isaiah* concerning the mildenes and lenity of Christ, and of his heauenly comfort to all groning and afflicted consciences: *Behold my seruant on whom I hane leaned: mine elect, in whom my soule delighteth: I haue put my sprite upon him: he shall bring foorth iudgement to the Gentils. He shal not cry nor lift vp his voice; neither shall his voice be heard in the streetes. A bruised Reede shal he not breake, and the smoking Flax shal he not quench, but shall bring foorth iudgement in truth: he shall not faile nor be discouraged, and the Gentiles shall waite for his lawes.*

By these two Metaphors of a bruised Reede and smoking flaxe, he declareth the surpassing clemencie, and vnspeakable mildnes of the Lord God towarde weake harts, troubled consciences, moorning spirits, and afflicted mindes: how gently hee bindeth vp their wounds, and how kindly he healeth their diseases; not bitterly rating and violently forcing them, not churlishly threatening, and

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and fiercely affrighting them ; nor yet with cruell speeches and rough dealing discouraging them, as many troublesome, crabbed natured people vse to doe, which deale with their poore brethren more hardly and cruelly than Christian mildnes can warrant, thundering against them for their fraile transgressions the ineuitable iudgements of God, without any hope of repentance.

Likewise will he not quench *smoking flaxe*. Which Similitude is taken from a Lampe, or from the week or match of a Candle, Link or Torch, which either wanting oile and tallow, or hauing thereof not sufficient, yeeldeth foorth at some time but a darke, blind, snuffie and vnperfect light.

By this Comparison therefore is meant a weake, slender and wauering faith, which yet(notwithstanding) is not quite quenched and extin^t, albeit at some time it be verie neere thereunto. This smal pittance of faith, Christ and those that be his ministers never quite quench and put out, but so long as any sparke of godlinesse appeereth, doe cherish, nourish, stirre vp, and with the bellowes of the holie Ghost blowe and kindle ; that all dimnesse being expelled, the light of faith and pietie may cleerely shine out, and glitteringly appeere both to the glorie of God, and also to the benefit of his neghbor.

For so doth God temper and qualifie his sacred lore and heauenlie doctrine (being the

the foode and nourishment of our soules) that neither can any through too much seueritie iustly shrinke from his profession; or estrange himselfe from his Church and congregation: neither yet through ouermuch lenitic and mildnes(as it were with dandling and wanton cockering) be corrupted and nuzzled in securitie and licentious supinitie.

The godleffe and wicked are kept in awe and obedience with dread and seueritie of iustice; but the weaklings are best wonne by gentlenes and lenitie. After this sort in the Gospell (offering grace, mercie and saluation vnto euerie one) there be sweete and sower intermingled togither, for therin are heauenly consolations ioined with menacing threats; and sharpe reprehensions qualified with comfortable aduertisements.

By Smoke,vapor and mists; by Hay,straw, chaffe, stubble, embers, dust, parings, shauings, offall, riffraffe, and other refuse, drosse or castaway baggage, are meant and signified in the Bible, both men and things that be lewd, light, vaine, of no account and reckoning, of no estimation or commoditie, of no price or value, but are as trifling paltrie, slight trumperie, and such base trinkettrie and trash, as yeeldeth more harme than benefit,more losse than gaine.

From these are taken many and sundrie notable Similitudes by sacred and holy Writers,

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ters, to garnish, beautifie and adorne their sentences withall. As when God by his Prophet pronounceth that the wicked shall bee scattered as Chaffe, and driuen away as Dust, Psal. 1, 5. Isai. 17, 13. and other baggage stuffe with the wind. And Iob. 21, 17. likewise in the booke of Iob : *The candle of the wicked shall be put out*; that is, their honor, dignitie, glorie, state, worship and magnificence shall be dimmed and brought downe; and they shall be as stubble before the winde, and as chaffe that the storme carrieth away, that is, they shall be suddenly destroied and brought to vtter confusion. In like maner the Prophet Isaiah pronounceth desolation to the Moabites, and all the enimies of the Church of God, saieng, that *they shall be threshed euен as straw is threshed*; and as quickly consumed, as drie stubble with a vehement fire.

No lesse dreadfull plagues and lamentable desolation threatneth he to such as haue hardened themselues in sinne, and by an vsuall and domesticall practise of ordinarie transgressio haue entred into familiar league and naturall acquaintance with wickednes. *If the blacke Moore can change his skin, or the Leopard his spots, then may ye also do good, that are accustomed to doe euill.* Therefore will I scatter you as stubble that is taken away with the Southwinde.

The like calamitie doth the Lord threaten to fal vpon them that commit Idolatrie, and repose their trust in Idols : *Ye shall be (saith he)*

he) as an Oke, whose leafe fadeth, and as a Garden
that hath no water: and your strength, that is, your
false God, in whom ye trusted, shall be as Towe,
and the maker of it as a sparke: and they shall both
burne togither, and none shall quench them: that
is to say, all the glittering pompe and pain-
ted shew of fained worship and counterfeite
religion, shall perish and come to naught, e-
uen as Flaxe and Towe when fire is put vnto
them.

But to the rest. The Prophet *Amos* sharpe-
ly inueigheth against couetous Cornemon-
gers, who hauing their Graners and Corne-
lofts full fraught and thwackd with Graine,
swallowed vp the poore and needie, being
readie to sterue for want of foode, *making the Amos. 8, 4.*
Ephasmall and the shekle great, that is, the mea-
sure scantie, and the price high, and *falsifie the*
waights by deceit, driuing the poore people
for verie neede, to be glad to take at their
hands, not onely scantie measure; but also in steede of cleane Wheate, doe retaile
and sell vnto them, chaffe, dust, refuse, of-
corne, huskes, pods, and baggage worse
than bran: whereby they catch the poore
within their danger, and make them to be-
come indebted vnto them, that they dare
not go else where to buy any, although they
might of others buy better cheape. These
Caterpillers and Cormorants of the com-
mon wealth, are they, that *sell the poore for Isai. 3, 15.*
siluer, and the needie for shooes, braieng the Lordes
people

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people in a morter, and grinding the faces of the poore (as it were) against a grindstone.

He that diligently considereth the drift of this Prophet *Amos*, and searcheth the depth of his meaning in this his sharpe reprove and satyricall inuectiue against these couetous Chuffes, and market raisers, which for their owne priuate lucre, vncharitably enhance the price of Graine and Victuall, to the pitifull spoyle of the poore and needie of the land, may plainly see the greedie Cobs and hunger snouted Slouches of these our daies liuely in their colours described; and may (as in a table) beholde the punishments that God hath in store for such mercilesse Caitifes, as deuoure the poore, and withdraw from the needie, necessarie foode, and releefe expedient for their sustentation. But leauing these, let vs againe retire to the Metaphores and Similitudes, that are taken from this kinde of trifling stiffe and vnpromis-
tible baggage, to set foorth other thinges that are sound, true, and profitable in deede.

God by his Prophet *Ieremie* compareth his word and doctrine (which is mighty and potentiall in operation; and most effectuall in comforting and feeding hunring consciences) vnto Wheate. For as Wheate giueth sound, good, and substanciall nourishment vnto the bodie, so doth the true word of God, mightilie and wholesomely nourish the soule. And as for the adle deuises, trifling
in-

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inuentions, doting doctrines, deceitfull traditions, and superstitious religions, coyned by mans foolish, phantasticall, and phanatical braine, he fitly resembleth vnto dreames and chaffe. *What (faith he) is the Chaffe to the Iere. 23, 28.*

Wheate? that is, what hath vanitie to do with veritie? what agreement is there betweene truth and falsehood: what concorde is there betweene grosse darknes of superstitious ignorance, and the cleere bright shining light of the glorious Gospell?

The same Metaphor of Chaffe, doth *John Baptist* the forerunner of Christ vse, in his sharpe reprehension and nipping exhortation to the Pharisees and Sadduces, which impugned the truth, and resisted the benefite of their offered saluation: telling them that the *Messiah* was come, who having his fanne in his hand, would make cleane his floore and gather his *Wheate* into his garner, but woulde burne vp the Chaffe with unquenchable fire. Whereby he sheweth that the godly after the race of this life run, shoulde be receiued into euerlasting Tabernacles, and the wicked committed vnto euerburning fire.

Mat. 3, 12.

Now, as *John* for his part did seuerely admonish the people of their dutie, and roundly exhort them to repentance and amendment, by alledging Similitudes and parables of an Axe put to the roote of the Tree, and of seuering and dissorting the Wheate from the Chaffe: so likewise Christ (to whom all hypo-

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Matt.7,3.

hypocrisie, counterfaite religion, and fained sanctitie is loathsome and odious) by alledging a Similitude of a beame and of a mote , sharply reprooueth those busie priers into other mens liues , which are verie quicke sighted to espie faults, and to too curios in noting euен the least ouersightes of others,whereas in the meane while, in their owne grosse sins they are contented to be as blinde as Betels , flattering themselues in their loose dealings, and so extenuating their owne mis-vages , as though they were nothing.

To the end therefore that this and such like enormities and wilfull affections , as namely, selfeloue, ouerweening of our selues, insolencie, pride, hawtines, arrogancie, stateliness, disdaine, contempt of our neighbor, hatred, wrath, desire of reuenge, and fuch other vices might be extirped, weeded, and grubbed out of mens minds, the holie Prophets of God,& sacred Writers indued with the spirit of wisdome from aboue, vsed these meanes to reduce the dull harts of men to modestie, and to the knowledge of themselues, and how briefe, short, brittle, vaine and transitorie this life is; how manie waies subiect to incurable dangers and casualties, and within what narrow and straite limites it is bounded. So that the life of man is by them in sundry places resembled to manie thinges of small account, and lesse continu-

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ance, namely to a Dreame, to a smoke, to a Psa.103, 14
vapour, to a pufse of winde, to a shadow, to a Iob.7, 67.
bubble of water, to hay, to grasse, to an herb, and 8, 9.
to a flower, to a leafe, to a tale, to vanitie, to a and 13, 25.
weauers shuttle, to a winde, to dried stubble, and 14, 20.
to a post, to nothing. Isai.40, 6.,
Hes.13, 1.

By these Metaphores the spirite of God
teacheth, that all the glory, beauty, magnifi-
cence, strength and wisedome of man is no-
thing else then vaine, brittle, transitorie and
ruinous, vnlesse it be sustained, vpholden
and vndershored by the heauenly power of
the sure and eternall word of God.

These might al be abundantly confirmed by textes and testimonies of the Scriptures; which for breuitie sake, and least the volume should grow too big, we do heere omit. The studious and diligent Reader, desiring to know the same more at large, may be sufficiently therein satified by these fewe places quoted in the margent.

The 28. Chapter.

Of the Cucumber, and certaine
others.

THe Cucumber is so generally well knownen, that to vse any description thereof, were but needless and superfluous. It and other herbes also were much
i
M
vsed

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vsed and well knowne among the olde Hebrewes and Egyptians, as in the historie of the Bible we plainly read.

For Moses the seruant of God was impotunately vrged , and greeuously disquieted by the murmuring Israelites and disordered Num.ii,4 multitude,lusting after flesh, and saieng: Who shall gine vs flesh to eate ? We remember the fissh that we did eate in Egypt : the Cucumbers, the pepons, the leekes, the onions and the garlick. These fruities are not onely vsually eaten by people of low degree and base calling, but of noblemen and wealthy personages also, partly as meate and condiments to feed on, partly as salades with oyle, vineger and pepper, to sharpen the stomacke and prouoke appetite.

They vsed in the old time in their vineyarde and Cucumber gardens, to erect and builde little cotages and lodges for their watchfolkes and keepers that looked to the same, for feare of filchers and stealers: which lodges and cotages, so soone as the grapes & Cucumbers were gathered, were abandoned of the watchmen and keepers , and no more frequented. Frō this forsaking and leauing of these lodges and cotages , the Prophet *Isaiah* taketh a Similitude, and applieth the same against Ierusalem, the which hee pronounceth shold be so ruinated and laid waste, that no relicke thereof shold be left; and that it shold become euē as an empty and

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and tenantlesse cottage or lodge, in a forsa-
ken vineyard and abandoned Cucumber
garden : *The daughter of Sion (saith he) shall re-* Isai.1,8.
maine like a cottage in a vineyard, and like a lodge
in a garden of Cucumbers, and shall be like a besie-
ged citie.

Baruch also deriding the images & shrines
of the Idols , whereunto blockish people
bowed themselues and offered sacrifice, in
most plaine tearmes, and in a long discourse
saith, that such Mawmetry can doe no more
hurt, nor bring any more feare than a deso-
late cottage in a Cucumber garden. *For (saith Baruc.6,69*
he) as a Scarcrow in a garden of Cucumbers keep-
eth nothing , so are their gods of wood, of siluer and
of gold : and they are like unto a white thorne in an
Orchard, that every bird fitteth vpon. He allu-
deth vnto the image of *Priapus*, which the
Paynimis vsed to set in their gardens to drie
and scarre away night theeues. Which thing
Horace also in certaine verses, (iumping in
sense with the afore recited words of *Baruch*)
doth approoue and testifie , deriding the to
too foolish superstition of the doltish and
ignoraunt people, his wordes in effect are
these.

Erewhile a lumpish log was I

Horat.

Seruing no vse at all,

Till Carpenter in doubtfull dumpe

Gan home his wits to call:

And to bethinke him, whether he

A banch of me should make,

M 2

Or

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Or else Priapus image braue :

At length yet did he take

The course, a God of me to make :

Aiollie God since then

I am (forsooth) and gardens keepe

To fray both birds and men, &c.

The 29. Chapter.

Of the Juniper.

Ionah. 4, 6.

1.Kin.19, 4.



S the Gourd serued for
a pleasaunt arbor or
booth to shadow Ionah
from the scorching
heat of the hot Sunne:
so was the Juniper a
comfortable shadewe
to Elijah, being wearie

and faint with trauell.

For when as the Prophet fled for the safe
gard of his life from the furie of Iezabel, and
had long trauelled in a desart and hot regi-
on, for very faintnes in the end he sat downe
vnder a Juniper tree. For this tree being
thicke leaved and branched, is very commo-
dious to sit vnder in hot seasons, to keepe
awaie the parching beames of the broiling
Sunne. And therefore in his heauines and
agonie of minde, being also extremely ouer-
wearied with tedious iourneying, the shadow
heeroft

heerof was some comfort to him; when as with griefe and hunger he was ech way so grieuously assaulted, encumbred and beset, that he wished for present death to end his miserable plignt and distressed condition.

But after he had slept awhile vnder it, behold an Angell appeered vnto him, willing him to arise and eate. Wherupon he saw ready baked for him *a Cake, baked on the coles, & a pot of water at his head:* wherewith he refreshing himselfe, came in the strength thereof vnto mount *Horeb*: and there in a caue lodged safe from the ambushments and treacherous deuises, wrought and intended against the Prophets of God, by the comandement of that wicked bloodie woman.

The lesson heerby taught vnto euerie one is this: that God in this life diuers and sundrie waies trieth his children: to whet their zeale, and to make prooffe of their faith and constancie. But yet that in the end he neuer forsaketh nor leaueth them destitute, neither suffereth them to bee tempted aboue their strength, nor to be oppressed and ouerwhelmed with the waight of the calamities, by his prouidence and permission laid vpon them.

Job being throwne downe from so high a step of wealth and felicitie, into the lowest and extrekest degree of miserie that could be, bewaileth and complaineth, how lewdly he was mocked, flowted and derided by rascall

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call pezants and abie& villaines, which were the very scumme and offscowring of men, and such sterueling Rakehels, as for very miserie and pouerty were glad to range abroad in the fields and wildernes, to gather nettles about the bushes, and the berries and rootes of Iuniper, and other Plants to stanch their hunger: as now adaies with vs there be some such loitring Vagabonds, sturdie Landleapers, and smelfeast Lubbers, which refusing honest laboure, doe (like drones) liue of the sweate of other mens browes; listening and harkening after doles & belly-cheere, where they may vnderstand of any. Which failing, they are glad manie times to lie vnder hedges, and to feede their greedie and hungrie maw with the roots of Sea Hollies, Eringes, Thistles, wilde Carrots, Hawes, berries and such like.

Iob.30,4.

The 30. Chapter.

Of the wilde Vine.

Isa.5,2.



He wild Vine bringeth foorth a bitter and vnpleasant Grape, attaining neuer to any ripenes. This fruit bicause it is harsh, vntoothsom and eiger, God by his Prophet *Isaiah*, resembleth

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bleth vnto the froward, crooked, peruerse
and peeuiish maners of wilfull men.

For whenas he had most diligently bestowed his labour in the rectifieng and manuring of the crabbed dispositions of the vngratefull Iewes, and had left no waie vnattempted for the reclaiming and reducing of them vnto the acknowledgement of their duties, he found by proofe in the end that al his labour, diligence, industrie, trauell and paine(that way taken and sustained) was frustrate and lost. For albeit he ech way carefully pruned, and studiously husbanded his Vineyard (in hope to receiue sauourie and toothsome Grapes) yet brought it foorth nothing, but wild,lower,tart,bitter, and vnripe Grapes.

After so long manuring and paines sustained among them, he looked for iudgement, equitie, integritie, truth, honest behaviour, and thankfulnes toward so diligent and industrious a Vinetrimmer: but alas, all things prooued cleane contrarie: for they brought foorth the rotten fruit of iniquitie, vnrighteousnes, contempt of vertue, enuie, hatred, wrath, indignation and ingratitude toward so bountifull and liberall an owner, that tooke such incessant paines in the polishing and beautifieng of their harts and consciences.

The same speech elsewhere vseth he, and
applieth it to the wicked which forget and

M 4 forsake

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forsake God : flatly telling them, that their dealings shall be in vaine, that their conceiued drifts shall sort to no happie end : that all their labour bestowed and imployed in dressing and trimming their Vineyards, was to no purpose or effect. *In the day of thy planting shall the wilde Vine growe ; thou shalt plant a faire plant, and thy seede shall flourish in the morning, but the crop shall be gone in the day of inheritance :* As though he should say : albeit thou plant and set the best vineſlips that are to be gotten, and neuer so carefully commit them to the ground, whereby thou verily thinkest to receaue great profite and aduantage at the time of vintage and ripenes : yet shalt thou misse of thy hope : for thou shalt haue nothing but wilde grapes.

It shall likewise so fall out with the corne and graine : which sprouting vp gaily , and putting thee in hope to grow to ripenes, and to yeeld thee commoditie at Haruest , shall quayle and come to nothing. For, the day wherein thou thinkest to reapē, shall forreiners and strangers sodainely inuade and spoile it; so that thou shalt carie none of all that thou so carefully and painfully sowedſt, into thy barnes . Heereof afore hath beene somewhat more at large ſpoken.

The 31. Chapter.

*Of Minte, Rue, Anyse and Cumine, which
Christ alledgedeth against the Pharisees,
for their extreemē couetous-
nes and dissembling
hypocrisie.*



Hese herbes are gene-
rally knowne, and in
common vse with all
manner of persons of
ech degree, and ech
where to be had. Now
bicause Herbe sellers
seemed to picke vppe
some peece of a living, & to make some gain
by retailing and selling of their herbes, the
greedy Pharisees spared not to exact tithes Mat. 23, 23.
of them for the same, and thereby couetous- Luk. 11, 42.
ly to catch vnto themselues some pittance
of priuate lucre.

And bicause the hypocriticall shew of fai-
ned and counterfaite religion, and the scra-
ping couetousnes of the Scribes and Phari-
sees was odious vnto Christ, he sharply and
feuerely reprooueth them for being so pre-
cise in things tending to their owne gayne
and priuate profite (were they neuer so little
and smal of account) omitting(in the meane
while) other greater and waightier matters,
which

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which were as they mayne pillers of Religion ; and wherein consisted the cheefe substance of godlines and pietie .

For they were so streight laced and superstitious in exacting their tithes , and looked so narrowly to ech small point , that by anie colour might helpe to stiffe their purse , that they strictly demaunded tithes euen of common pot herbes , of Mynt , Anyse and such like , letting passe the waightie points of the Law , and looking through their fingers , at iudgement , mercy , compassion and fidelitie ; which vertues were able to admonish and put them in remembrance , that they should not iniuriously deale with any man ; that they should helpe , succour , and releue the needie ; that they should not by periury circumuent , vndermine or ouerreach any , but deale truly , faithfully and consonably with all men .

Seeing therfore they let these things escape them , which are the cheefe effects of Religion , they shew themselues to seek nothing els but onely how to enrich and dignifie themselves ; being in matters of great importance , blinde and carelesse , and in cases of small waight , to too quicke sighted and circumspect .

The

The 32. Chapter.

*Of the nature and propertie of Mustarde
seede, whereunto Faith and the
wordes of God are
compared.*

O W precious, hole-some, and comfortable the doctrin of the glorious Gospell is vnto all men in gene-rall, faithfully beleev-ing the same; & how necessary and expedi-ent for the instruc-tion of ech Christian conscience in the know-ledge of God and vndoubted faith in his promises, as there is no man so ignoraunt that knoweth not; so doth Christ by many and sundry parables taken from vsuall and common things, ech where to be found and had, exhort and stirre vp all men of what de-gree or calling soever they be, to the loue & studie thereof.

He compareth the kingdome of heauen, that is, the doctrine of the Gospell, (which nourisheth, fostereth, cherisheth and feedeth faith) vnto Seede, vnto pearles, vnto leauen, vnto a draw net, and to a graine of Mustard seede: which being but a small and the least

Mat.13,24.

31.33 45.

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of

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of all seedes, yet with his sharpe and adust property biteth the toong, helpeth digestiōn, warmeth the stomacke, prouoketh appetite, and bringeth a pleasant relish vnto the palate. And all nations vse it as a profitable sauce and expedient condiment vnto their meats, being grinded and braied, and mingled with vineger or veriuice.

Luk. 13, 19. Now, as a *Graine of Mustard seede*, being
and 17, 6. the least of all seedes, and sownen in the earth,
Mark. 4, 31. when it groweth vp, ariseth to a great height,
and beareth great branches, so that the fouls
of heauen may build vnder the shadow of it :
euен so the word of God, and faith being
not idle but working; although in outward
shew it seeme small and slender, yet doth it
by little and little spread it selfe, and like a
faire fruitfull branched tree receiue daily
strength and increase.

Againe, as an Emplaister or Cataplasme
made of the bruised seede of Mustarde, is
knowen to haue singular vertue and effect,
being applied to them that haue their mem-
bers benummed, and that are fallen into the
Lethatge or drowsie euill; or that be trou-
bled with the swimming and giddinesse in
their head; or that haue the Apoplexie, pal-
sie, falling sicknes; and to be short, for al cold
griefes and diseases; because it warmeth, and
bringeth heate, motion and sense againe in-
to the affected parts, and is also good to help
leprous, scuruic, scabbie and ulcerous per-
sons :

sions: so likewise faith being vpholden, shored vp, and surely anchored vnto the word of God, reuiueth, erec^teth, cheereth vp, and restoreth the dull spirits and appalled conscience of man, making it readie and prompt to execute, atchieue, and exercise the offices and functions of godlines.

Therefore the biting and sharpnes of Mustard, togither with his hot and fierie taste, which is manie times seene to make the eater thereof to rub his nose, and wring outri teares; and which also by prouoking of neezing, doth excellently purge the head from tough phlegme, and rheumatike substance, is very aptly compared and resembled to the word of God: which doth pearce the conscience, shake the mind, enkindle and inflame the hart, excite and stirre vp drowsie, faint and dul minds to insue vertue, and performe the duties of pietie; and doth manie times force and fetch out teares of earnest, and hartie repentance.

Againe, Christ seeking to draw the harts and affections of men from carefull seeking after the vaine trash, and transitorie pelfe of this wretched world, (which most men with anxietie and griefe of mind so greedily hunt after) willeth vs to consider and behold the Lillies, not those that by art and labour are planted and sowne in gardens, but those that of their owne accord without the helpe of man, grow in the open field.

By

Mar.6,28.

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By whose example, he stirreth vs vp to an assured trust to be repos'd in God, being so liberall and so bountifull a father, who feeding the birds of the aire, will not (doubtlesse) see vs to lacke any thing that good is, concerning our foode and sustenance: and sith he so gallantly decketh the Lillies of the field (which be so gorgiously and so richly clothed, that euen *Solomon* in all his roialtie was not apparell'd like one of them) he will not faile, but assuredly prouide for such necessaries of apparell and clothing, as shall be meete and expedient for vs.

Christ his meaning and drift heerin therefore is, that we should seeke the kingdome of heauen, meditate in the doctrine of the Gospel, and delight in the contemplation of heauenly things: which if we doe, his promise is, that we shall not want any of those things which be needfull and necessarie for vs in this our fraile and transitorie life; but that he of his most free & bountifull libera-litie will sufficiently prouide the same for vs.

The 33. Chapter.

Of Iuie.

Ionah. 4,6. **T**He *Iuie*, which gaue shadow vnto *Ionah* against the feruent heat of the Sunne, (albeit some translate it (and that aptly

ly ynough) to be a Gourd) is named *Hedera*,
ab berendo: for that it clasbeth and catcheth
holde of wals, trees, hedges, or any other
thing that it meeteth withall. Whereupon
Persius the Poet hath in effect these words :

Mount Helicon and pale Pyrene Well

Persius in
Proemio.

I leane, as due to those that doe excell

In Muses Art and skilfull Poetrie :

Wearing on head the spreading braue Iuie.

For among the old Painims, this Tree was
dedicated vnto *Bacchus*, who is the President
of Poets, as the Oliue tree was to *Minerua*:
and for this cause were Poets woont to be
crowned with this, as conquerors were with
Baie : as appeereth in *Virgil*:

Ye Shepheards see with Iuie that ye crowne

Eclig. 7.

Your Poet yoong, in signe of high renoume.

And in another place, where he extolleth
Augustus Cesar the Monarke of the world,
he praieth, that among the Emperors royall
triumphes, his verses might haue some place;
and that the *Iuie* (wherewith Poets are dig-
nified) might be suffered to shuffle in among
the Baies, which were peculiarly consecrated
to victorious Emperors : his words be :

At thee(O Prince) my Muse began,

Eclig. 8.

At thee, an end the same shall take:

Receive in glee, the rithmes I scan;

At thy behest, and for thy sake:

And mongst thy Baies of Conquest, daigne

To suffer Iuie poore to raigne.

For the superstitious Gentiles ysing euery

third

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third yeere with great solemnity to celebrate the feast of *Bacchus*, made themselues garlands and coronets of Iuie to weare on their heads, So do we reade in the Bookes of the

2.Macc.6,1 *Machabees*, that *Antiochus* compelled the Iewes, to renounce their auncient rites, and lawes of their fathers, giuen vnto them by God, and like persons distraught of their wits to range vp and downe, keeping reuell rex, and vsing all dissolute behauour as the residue did that kept the feast of *Bacchus*, wearing in procession Iuie garlands : & that whosoever refused so to do, was punished by death.

Iuie why de-
dicated to
Bacchus.

Now the cause wherefore this tree (which is alwaies greene and neuer looseth his leaues) was dedicated vnto *Bacchus*, grew (as I thinke) heerupon; for that it mightilie withstandeth drunkennes, and purgeth the braine of slimy tough phlegme and colde humors, engendred by drunkennes and surfeit. The leaues also & boughes heeroft being arborwise platted, or laid to the head, refresh the same (as by the shadow which so comforted *Jonah* appeered) and drieueth away the headach growing by labor and wearines.

Dererust.

A strange effect and nature is auouched by *Cato*, to be in the Iuie. For if wine be put into a pot or dish made of this wood, it will quickly appeere whether the same be mingled and alaid with water or no : for the wine will straightwaires run out. The naturall discorde

discorde and antipathie betweene these twaine, is so great, that the one cannot abide to be mingled with the other, nor to come neere togither.

But whether the tree which shrowded and shaded *Jonah* from the heat of the Sunne, (which anone after was worme-eaten and withered, to his no small greefe and discomforst) were an Iuy or no, sundry Interpreters, and namely *Augustine* do doubt: seeing the Gourd is fitter for such a purpose, which the Hebrew word seemeth also to signifie. For the Gourd is full of braunches, and beareth great broad leaues, and by the helpe of tendrels, or capreols quickly claspeth, catcheth hold, and climbeth vp to a great height, and maketh a pleasant Arbor to sit vnder, and to defende a man from the heat of the pearching Sunne.

Furthermore it is of a cooling nature, and therefore in hot seasons very fit to shade and shroud the bodie. Being receiued inwardly into the body, being distempered with heat, it semblably asswageth and temperately cooleth it: as also do salades made of Cucumbers, Melons, Pepons, Citruls, Letuce, Orach, and Purselaine, which are vsed to be eaten at the beginnings of meales; and some of them also to be smelled vnto, to refresh the weake spirits.

Neritosa in The

The 34. Chapter.

*Of the Mulberie tree, and
his fruite.*



He Mulbery tree hath a great & large body, a rugged rinde, his wood inwardly of a boxie or yellowish colour, his leaues large and snipt about the edges like a sawe, in bignes not much vnlike to the fig tree: his fruit is fashioned longwise, much after the proportion of an egge, and consisteth of many berries growing togither: being at the beginning of a white colour, after red: and at the last when they be ripe, blackish. He bloometh last of all other trees: neither bringeth he foorth any flowers and leaues, vnlesse the spring be calme and temperate, as though it were vnwilling to abide any iniury of nipping frost, or sharp winterly weather: againe, it bringeth foorth the first of all others, a ripe and nourishable fruite.

The Mulberie being ripe, tanneth and dieth a mans fingers with a bloodie colour. When it is vnripe, (that is, being white before it grow to be red) it scowreth out spots, and filth from the skin, as well as water.

The fruite of this tree is of right holesome effect in cooling and refrigerating, namely in

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in the Sommer season : and is best afore or at beginning of meales. For being eaten after dinner or supper, it putrifieth, and engendreth corrupt diseases , like as Cherries, Plums, Damsons, Cornell berries, Peaches, yoong grapes, and such like do. All these taken after meate, do coole, and refrigerate, quench thirst, and conueniently qualifie the heat of the liuer. Neither am I greatly squeymish or scrupulous to allow and admit the same to be eaten after meates, so that onely the iuyce of the fruities be sucked and swallowed. For being so taken, they keepe down and reppresse fumes in them that haue drunken wine somewhat largely.

The same effect also haue other moist and succulent fruits, as pomegranates, oranges, lymons, and Pomecitrons, which being taken after meats, haue vertue, meruellously to preserue a man from being ouertaken with wine , or easily ouercome with drunckenes. And therefore the saieng of the Poet *Horace* touching this matter, may seem neither disagreeing to naturall reason, nor yet hurtfull to bodilie health :

*At end of meales who Mulberries doth eate,
Shall healthfull be in parching sommers heat.*

Of Mulberries and likewise of brier berries there is made an excellent confection or medicine, called *Diamoron*, which hath singular vertue to staie the Vuula, and to helpe the swellings of the toong, and the almonds

Speces

N 2 or

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or kernels of the iawes or throate.
These soueraigne helps and comfortable cordials , which God the author of nature bestoweth vpon man, are sometimes taken from him, as a punishment for his sin and wickednes, when as either he forgetteth to acknowledge and to be thankefull for this his diuine bountie, or otherwise lewdly abuseth his good gifts and benefits : as *Danid* in many places of his Psalmes witnesseth : namely where he reckoneth vp these among other delicacies and staies of this life, saieng : that

Psal.78, 47. *the Lorde gave their fruites unto the Caterpillers, and their labors unto the Graftopper: That he destroied their vines with haistones, & their Mulberrie trees with the frost.* For it is often seen, that through vnseasonable weather, the flourishing vines, Mulberries, corne, olyues and other fruites be so sharply nipped, blasted, and frost bitten, that no profite or commoditie at all commeth of them.

But sith we are now grown to discourse of the Mulbery, it shall not be amisse(as it were) by the way, to shew an history therof, written in the Books of the *Maccabees*. For, when as *Antiochus*, king of Syria warred with a deadly hatred against the Iewes, and gaue the onset vpon them with all manner of weapon and munition that could be devised : among other furniture and martiall habilimentes, he brought into the battell 32. elephantes, carieng strong towers of woode on their backs,

backes, wherein were put armed souldiours and warlike fellowes, wel appointed. And to prouoke the elephants to be the more fierce in fight, they helde before them red clothes, died and dipped in the iuice of red grapes and Mulberries. For elephants are enraged and exasperated at the sight of any red or bloody colour, and therby run they the more eigrēly and fiercely among the thickest of their enimies.

I. Macc. 6,
30.34.37.

Elephants
cannot abide
the sight of
red colour.

The 35. Chapter.

Of the Sycomore, and wilde Figge tree.

THe Sycomore is a tree, whose compounded name sheweth it to be iointly deriuued from the fig tree, and from the mulberie tree. The fruit of it is called *Sycamino*. It is described by *Dioscorides* and *Plinie* to bee a great large tree, like a Fig tree, and hauing leaues much like to the leaues of the mulberie tree. The fruit which it beareth, is nothing pleasant in taste, but rather vnfauerie, vnrelishie, sowlishe and vnripe : the which groweth not vpon the branches and boughes, as other fruities doe, but vpon the stocke or stem, and in forme is like to the wilde fig ; it neuer waxeth ripe, albeit it is somewhat sweeter than the vnripe greene Fig ; neither hath it within it any such store

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of small kernels.

Luk.19,4. This tree serued in steede of a pulpet to *Zachæus*, being desirous to see Christ. For he being of a low stature, climbed vp into a Sycomore or wilde Fig tree, withdrawing himselfe (as it were) from vaine and transitorie things , to the intent he might behold and haue a sight of *Iesus*. So that in this *Zachæus*, we haue a liuely type of the Gentiles expreſſly ſet downe vnto vs : For that the Gentiles by faith haue free accesſe vnto Christ , and are reckoned in the number and fellowship of the faithfull.

Mat.21,19. The power, force , efficacie and effect of this faith , Christ himſelfe by commanding the ſodaine withering of a Fig tree, mightily and ſtrangly deciphereth. By example wher-of, he stirreth vp his Apostles , to ſeeke the ſame, and hauing it daily to feede and nouriſh it : affuring them, that if they haue faith,

Luk.17,6. and ſhould ſay vnto a Sycomore tree , *Plucke vp thy ſelfe by the rootes, and plant thy ſelfe in the ſea, it ſhould enen obey them.* And that if they

Mat.17,20. ſhould ſay to a mountaine : *Remooue thy ſelfe hence to yonder place,* ſo that the ſame neceſſa-

Mark.4,31. rily ſerue to the aduancement of the Gopſel, it ſhal foorthwith remooue: their faith being ſurely and vnmoooueably grounded in Christ without any maner of wauering or doubt-ing, and hauing ſuch operation and working

Luk.13,19. qualitie, as hath a graine of Mustard ſeede. Which albeit it be ſmall and little, yet being ground

ground and bruised , it sheweth foorth his sharpe nature , biteth the nose , and shaketh the whole body by prouoking neesing . Faith therefore and the doctrine of the Gospell is fitly resembled to this little graine, for that it enflameth the hart and minde of man , and entirely draweth it vnto the vnfained loue and obedience of God . But of this hath been spoken afore .

Now to returne our speech eftsoones to the Sycomore . The Prophet *Isaiah* sharply inueigheth against *Ephraim* and the inhabitants of *Samaria*, for their malapert and rebellious contempt of God .

For when as the Lord had sundrie waies afflicted them, with intent to bring them vnto repentance , yet they stubbornly in the pride and presumption of their harts, despised his correction, and acknowledged not his handie worke : but rather became worse and more insolent . Yea, they so lightly accounted of the calamities, burnings, overthrowes and spoiles made vpon their goods and houses, that they seemed in their harts thus scoffingly and flowtingly to say : *Our bricks and tile worke is fallen downe, but we will build it againe with squared stones : The Sycomore (or wild fig) trees are cut downe, but we wil change them into Cedars.* As though they should haue thus said : The losse and hinderance which we haue receiued, is but a trifle, and a thing of nothing : we will repaire and reedifie it

Isaie.9.9.

againe with little ado and small cost : yea we will new builde euerie thing in farre brauer sort than afore they were. In steede of bricke worke, we will set vs vp gorgeous houses of Marble. In steede of the *Sycomore*, which is a common and base kinde of wood, we will wainscot our roofes with Cedar , and ech thing shall be far more sumptuous and magnificent than earst it was.

Thus therfore they turning the deafe eare to all the fatherly admonitions and gentle corrections of the Lord their God, and wantonly(not without scoffing terms) despising his chastisements ; prouoked his further wrath to be extended against them, and far more greeuous plagues to be woorthily inflicted vpon them.

There is also mention made of this Tree by the Prophet *Amos* : who being neither a Prophet, nor a Prophets sonne , neither brought vp in any points of learning, but a plaine herdman, and a Countrie hinde, was extraordinarily called by God to a propheticall function, and inioined to thunder out dreadful sentences against king *Ieroboam* and *Amazia* the Priest. And when *Amazia* withstood him, *Amos* first of all purgeth and excuseth himselfe, for that he was enforced to execute this charge , albeit he were neither Prophet nor Prophetically trained vp from his youth. And therefore sith this office and function was laide vpon him by God himselfe,

selfe, he protesteth that he ought and must obey him, rather than either the king or the priest. Yet did not *Amazia* thus leauue him, but importunely vrged & persuaded him to desist from Prophecieng against the king, and to depart and flee into the land of Iudeah out of the precinct and iurisdiction of Israel, and so by flight to saue his life, least otherwise he should be imprisoned, and afterward put to death.

Amos neuer a whit dismaied with all these threatens, boldly and constantly auouched his vocation, flatly protesting and directly affirming, that he neither ment to forsake his calling, nor to leauue one iot of his comission and embassage vnexecuted. And therefore he plainly confesseth himselfe to haue been neither Prophet nor Prophets sonne, but onely an herdman, and a gatherer of wilde Figges, or Sycamines. But the Lorde tooke me (saith he) as I followed the flocke, and saide unto me: Go, Prophecie unto my people Israel. Not waighing therefore either the Kings commandement, or the Priest *Amazia* his menaces, he frankly discharged his office, and freely vttered his message, boldly and without feare denouncing destruction vnto them both.

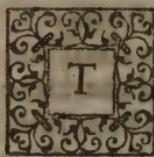
The like vndaunted boldnes vsed also the Apostles, when as they were threateningly charged and commanded by the Pharisees, that they should not in anie wise speake or teach anie more in the name of *Iesus*. But Pe- Act. 4, 18.

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ter and Iohn boldly (yet modestly and without contumelious reproch) answered them, saieng : *Whether it be right in the sight of God, to obey your commandements rather than Gods, judge ye, that know the precepts of the Law. For we cannot but speake the things which we haue seene and heard.*

The 36. Chapter.

Of the Pomegranate.



He Pomegranate Tree is named *Granata*, for the great number of graines, berries or kernels that are in the Apple or fruit thereof.

And it groweth most plentifully in the Realme of Granado. The Treē is not very great nor tall : the leaues straight and narrow, like vnto Willow leaues, but smooth and greene.

Of this Tree there be two sorts ; the tame, and the wilde. The flower of the tame is called *Citinus* : and of the wilde, *Balaüstium*. The which be of a scarlet or Vermilion colour. The Apple which it beareth, is round, & within full of red kernels or graines. The rinde, which is called *Sydion* or *Malicorium*, before it be drie, is thinne & tender, but being dried, it waxeth hard and in a maner wooddish.

This fruit is in taste somewhat sweetish, of
an

an astringent qualitie, and good to alaie thirst: somtime in relish like Wine, and hath a kind of fowerish taste, which is very commodious and good to coole the liuer, and by reason of his astrition, is of great effect to stop the laske and bloodie fluxe.

Often mention is made of this Apple in the Scriptures, & therby is signified the honourable titles and ornaments of vertue, integritie, and also chaste, sweete, comely, and pure speeches. So the Bridegroome speaking to his spouse, and with sweete persuading words, alluring her vnto him, saith thus: *I will give thee drinke of spiced wine, and the sweete new iuice of the Pomegranate*: that is, I will recreate thee with my pleasant talke and conference: I will refresh thee with my holesome doctrine, and cheere thee with a spirituall compotation.

Cant. 8,2.

Againe, in another chapter; where the Bridegroome uttereth his tender loue & surpassing delight which he taketh in his spouse the Church, and in her beautie, eies, lockes, teeth, lips, and cheeks; he saith, that *her cheeks are like a peece of a Pomegranate*: which is, as though he should haue said: Euen as a Pomegranate being cut in the middest, sheweth foorth his delicate and goodly scarlet coloured kernels: so likewise thy cheeks being of a most comely and gratiouse ruddy constitution, are amiably delightfull. Thereby is also signified, chastitie, modestie, shamefastnes, and

Cant. 4,3.

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Vers.13.

and honesty, for that persons furnished with these vertues will quickly blush. And a little after in the same Chapter, *The fruistes that are planted in thee, are like a very paradise of Pomegranates, with sweete fruits and other fragrant herbes, which growing neere hand, make all the rest the sweeter and more odoriferous.* By all which, he signifieth all maner of pleasant, delightfull, and comfortable thinges, seruynge to refresh the minde and spirites of man.

Cant.6, 10.
and 7, 12.

And whereas in this Song or Canticle the Bridegroome and his Spouse, do continually and euery moment almost testifie their muittal affection, and with pleasant conference delight themselues, qualifieng and driuing away the languishing passions that vsually be found in loue: the one therefore oftentimes inuiteth the other to come for recreation into the gardens, *to see whether the vines budded and whether the Pomegranates flourished.* For the one cannot abide to be separated from the company of the other; but desire to keepe continuall company togither, and the one still to enjoy the others familiar conference.

Exo.28,33. And bicause Pomegranates be delectable to the eie, yeelding a pleasant taste & toothsome relish, therefore doth God commaund (for a further beautie to the Temple) Pomegranates and Bels to be made, to the end, and 39, 24. that the blockish & dul Iewes beholding the same

same (which yeeld such abundance of goodly redde and sappie kernels , being enclosed within a hard skin or rind) should retaine in their memories the harde barke of the Law , vnder which they liued: and that afterwards there shoulde ensue through the bright shining light of the Gospell , the most sweete , pleasant , and comfortable iuice of the Euangelicall doctrine .

1.King.7,
18.20.
2.Kings.25,
17.
2.Chr.3,16.
Iere.52, 22.
Hag.2,20.
Ioel.1, 12.
Eccle.45,9.

The 37. Chapter.

*Of the Citron, Orente and Lymon trees,
and of their fruits.*



He olde people of the Iewes were not without the vse of Orenges , Citrones and Lymons , as well for delight and pleasure , as for condiment and sauce . They be of colour yellow , tawnie , saffronlike or palish , and for the most part , rounde , and sometime longwise , fashioned like to an egge ; specially Citrons , and Lymons , which yeelde foorth a gallant smell , & doe singularly recreate and comfort the hart .

Of the pils or rindes of these fruits , being cut into small and thinne peeces , or slices , and condited in honie , or preserued in sugar , there is ordinarily made certaine delicate jinkets and dainty banqueting dishes , called Sucket ,

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Sucket, not onely toothsome and pleasant in taste, but comfortable and restoratiue also to the hart. For which purpose also some do vse to preserue in hony the flowers of this tree, before they be full blowen: which be very soueraigne and cordiall to restore the spirites being weakned, to comfort the hart, stomacke, and inward faculties, and to be giuen to such as be wasted, or fallen into consumptions.

And albeit the trees that beare Cytrones, Orenge and Lymons, be seuerall & distinct one from another: yet were they all three by the ancient writers, contained and comprehended vnder this one name of the Citron tree.

There is another tree, not the same with this, but much differing from it, & is called also *Citrus*, which beareth not any such braue yellow fruit as this doth. And it is not much vnlike to the wilde Cypresse or Cedar tree; insomuch that many hold opinion, that it is the very same tree, which is called in the Bible *Shittim wood*: whereof God commanded the bars, beames, tables, and offering altars of the Tabernacle to be made. For the wood heereof is precious, and will not rot and putrifie, neither will any woormes breed therein.

And being plained and smoothed, it hath a most excellent graine, ful of braue running veines all along, much like as we see in our common

Exod.25,5.
10.23.28.
& 35.7.24.
and 37,1.
and 38,1.

Shittim

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common Motley cloth, or in braunched Chamlet, Durance, Mockadoe, or Damaske.

There are vsed to be made of this Wood in some places, faire and costly folding Tables; of Ioiners worke, which for the naturall varietie of the pleasant strakes, and amiable colour, and also of the euenenesse and flicke smoothnesse, be to the eie of the beholder, right gallant and delectable.

Wherefore I judge that God would haue such things as serued for the building of the Arke of the Couenant, and vse of the Priests in the Temple, among the Iewes, to bee wrought and made of Cedar and Citron wood.

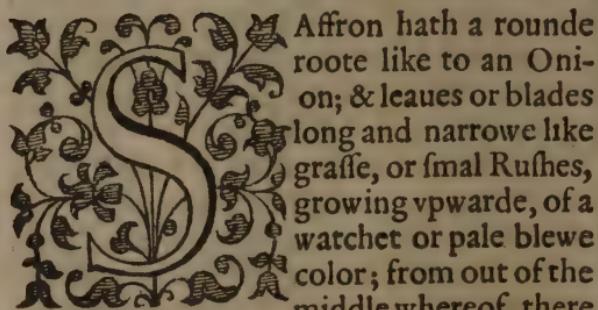
Exod. 35,7.
24. & 37, 1.
and 38,1.

For, the Iewes being drawen and allured (like children) with the outward glittering shew of externall things: it pleased the Lord, for the better bringing of them forwarde in the race of Religion, and true worship; and also the better to keepe them in dutifull awe and obedience, to appoint all things in their Rites, Sacrifices and Ceremonies, gorgeous, sumptuous, magnificent, curious and maiesticall.



The

The 38. Chapter.

Of Saffron.

Affron hath a rounde roote like to an Onion; & leaues or blades long and narrowe like grasse, or smal Rushes, growing vpwarde, of a watchet or pale blewe color; from out of the middle whereof, there hangeth downe the Saffron blades or threds of a red colour, and fragrant smell, and of so strong a sent, that with his soporous qualtie, it much affecteth and preiudiceth the braine.

But it is so cōfortable for the hart, that if it be tied to the ring finger of the left hand, it presently pearceth, and sendeth his vertue to the hart. The agreement and sympathie betweene it and the hart is so great, that being either taken inwardly, or applied outwardly, it foorthward worketh by the Arteries, and ceaseth not till it get accesoſe vnto it. Whereby it both procureth beautie to the bodie, and causeth a fresh colour in the face, so that it be moderately and measurably vſed: for immoderate vſe thereof will cause a man to laugh excessiuely, and (as learned Phyſi-

Physicions affirm) doth so ouerioy him, that it putteth him in danger of his life, if but the waight of three drachmes thereof at once be taken. Diosco.lib.1.

The vertue therefore of Saffron being so soueraigne and comfortable to the hart of man, it is not without good reason, that the same is so often mentioned among other odiferous and sweete herbs, in the Garden and Orchards of the Spouse, in the Canticles: so that for the greater fragrancie, there are bounde vp togither (as it were into one Nosegay) Camphire, Spikenard, Saffron, Calamus, Cynamom, with al the soote trees and herbes in Lebanon, of Incense, Myrrhe, Aloe, and sweete splices. By the which is both signified the beautie, honor, comelinesse and ornament of all the Vertues, and also the Praiers of the Church, and of the godly, which be as the Prophet David saith, *as the incense and sacrifice of a sweet smell.* Psal.40,6. Ecel.45, 2.

Moreouer, as liquors, linnen, woollen, or other wares whatsoeuer, be of colour light, or deepe, yellow, browne, watchet, or red, according to the nature of the stiffe, and mind of the Dier, so hath the same his name giuen vnto it from Saffron. Physicions alfo in iudging of Vrines, and marking such as be Saffron coloured or reddish, doe note the same for a token of a burning Ague, and hote dis tempered liuer. So is there a notable vnguent made of the dregs of the oile of Saffron,

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fron, called *Crocomagma*, of great effect and
use in Physicke.

But as touching Garments of Saffron,
scarlet, and purple colours, there is often
mention found in the sacred Bible, as there
is also in other Writers, in whose Bookes we
reade of Emperors Scarlet robes, and of the
Purple and croceous or Saffron coloured
garments of other high personages.

Lam.4,5.

So doth the Prophet *Ieremiah* in his La-
mentations bewaile the miserable estate of
Ierusalem, being ruined and brought to no-
thing, dispoiled of all hir honorable orna-
ments, and ech way pitifully deformed and
ransacked. *They (faith he) that were woont to
fare delicately, doo perish and sterue in the streetes.
They that afore were clad in cloth of Raines, Scar-
let and Purple, make now much of doong.*

The 39. Chapter.

*Of the Myrtle tree, which retaineth the same
name, and is so called in all countries :
and of the wilde Myrtle.*



HE Myrtle is a small
Tree, alwaies greene,
dedicated by the Poets
to *Venus*, and consecra-
ted to Wedlock, wher-
in is required chastitie
and concord. It bea-
reth leaues much like
to

to the Oliue or Priuet, but that they be narrower, & in colour of a dark or deepe green : the berries be blacke & like to the berries of Juniper, of a winish taste, out of the which (as also out of the leaues thereof which be soft) there is drawen an excellent princelie Oile, wherewith *Esther* annoited hir selfe, when she was married vnto king *Ahasuerus*.

*Oleum
Myrtinum.
Esth.2,12.*

There is also made of the berries of this Tree an excellent kinde of Wine, called *Vinum Myrtiles*, which is indued with an astrigent qualitie or binding vertue ; and singularly comforteth and strengtheneth the stomacke being weake. The same is also good to wash such members as haue beene bursten or out of ioint, and them that be bruised with any great fall.

With the boughes of this tree, the Scripture recordeth how the Hebrewes were accustomed to trim vp their houses, and to garnish the vtter parts of their dores at their solemne feastes of Tabernacles and others, which they celebrated and kept for ioy of the restauration of the Temple, after their carrieng into exile by the Persians.

Leu.23,40.

1.Esdr.4,47

1.Macc.10,

ver.21.

2.Mac.10,7

John.7,2.

Nehe.8,15.

So did *Nehemiah* the restorer of the Citie, of the Temple, & of the Lawe, command the people, after their returne home to *Ierusalem* out of captiuitie and banishment, that they should(euerie one of them) go forth into the mountains and woods, & thence bring(as in an high & festiuall solemnity) Oliue brâches,

O 2 Pyne

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Pyne branches, Myrtle branches, Palme branches, and branches of thicke trees to make boothes, for the further furniture of that merrie day of common ioy. Which custome also other Regions and countries doe yet obserue, when as either any royall solemnitie for the coronation or receiuing of the prince, or for some victorie against the enemie, or deliuary from some long and dangerous siege, or some other token of ioy and gladnes, is offered to be solemnized and testified. Thus did the Troians (as Virgil writeth) when they thought their Citie shoulde haue beene deliuered from the long siege, and the Greekes expulsed out of their country.

Aeneid.2.

*We wretched soules in forlorne plight
To see this dismall day,
To strew the Churches all along
With boughes and flowers assay.*

But *Isaiah* the Prophet (who sheweth himselfe most skilfull in the nature and qualitie of Plants and herbes, and who most often with the same vseth to garnish and illustrate his prophetical writings) pronounceth them happy and blessed that put their trust in the Lorde, and onely depende vpon his diuine goodnes and prouidence; in so much that no harme shall touch them, but that rather all such things as seemed any way to threaten their harme, shall (the case being altered) worke to their profite and benefite: which

he

he bringeth in and sheweth, where he saith, that in steede of low thornes there shall grove high firre trees, and in steede of nettles and weeds, which are stinging and noisome, there shall growe Myrtle trees, which are goodly, beautifull and sweete smelling shrubs. Whereby he noteth that in lieu of greeuous and hurtfull things, there should be those that are holesome, fruitefull and amiable: that is, for vices there should be vertues; for bondage liberty; for banishment, restitution and returne vnto our heauenly Countrey.

Againe, where the Lord sheweth his merciful kindnes to the afflicted, comfortlesse, and distressed Israelites, promising that he will helpe, releue and succor them in their extreme and intollerable misery. *I will (faith he) open the riners in the tops of the hils: I wil turne Isai.41, 19. the wildernes to waters, and the dry hungry ground to fruitfull soile. I will plant in the waste ground the Cedar tree, Pyne tree, and Myrtle; the Firre tree, the Olyue, the Elme, and the Boxe.* Whereby he sheweth, that he will alter the course of nature, and beyond all hope or expectation of man, will helpe his people in their distresse; so that in a desart and fruitelesse countrey, there shall grow goodly, faire, and beautifull trees; that is to say, the barren & dry mindes of men should bring foorth the most florishing buds of renowmed vertues.

A little after, he prosecuting the same argument, promiseth to his people consolati-

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on and tranquillity of conscience, and that he would eftsoones gather togither his dispersed Church; and that the same shoulde be restored againe after a while , to hir former hue and ancient beautie : the which his gracious promise he confirmeth in these figura-

Isai. 60, 13. tive tearmes : *The glory of Lebanon shall come unto thee, the Fir tree, the Elme and the Boxe tree together, to beautifie the place of my Sanctuarie.* Whereby his meaning is, that his Church should be builded not onely with the excellent trees of Lebanon, but also that what else soever in the world, was magnificent, herorical and renoumed, should be brought to the building and garnishing of the same. And that not onely the poore, simple, and seely people, (whom the worlde least esteemeth) shoulde be called thither : but also Kinges, Princes, Dukes, Lords and Nobles shoulde be incorporated into this fellowship, and endenized into this faithfull company.

But , for that there is mention also made of Myrtle trees by the Prophet *Zacharie*, in a vision appeering to him , I will deliuer my judgement brefely, and what I think of the same; for fully and thoroughly to discusse it, requireth further diligence , and exceedeth the reach of my simple vnderstanding.

Woods and Groues are often denominat-
ed of such herbes and trees as most plen-
tifully growe therein, as namely of *Arunda*, a
reede, is the place where it groweth, termed

Arundi-

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Arundinetum, which is vsed for the reedes or stubble it selfe : whereupon in the Booke of Wisedome it is saide, *The iust shall shine and run* Wisd.3,7. *through, as sparkes among stubble*: that is , the brightnes and shining of the Saints shal burn vp the vngodly, euen as stubble or dry reedes with the flaming force of vehement fire. And so is the place where store of Date trees grow, called *Palmetum*; and where any Myrtle trees be, *Myrtelum*. In this greene plot was the vision exhibited to *Zacharie*, the which he reporteth and maketh knownen to the people, that his prophecie being conioyned and accompanied with a vision, shoulde be had in the greater account and estimatiōn among them , pearce the deeper into their dull vnderstandinges , and the sooner stir vp and awaken their drowsie , slouthfull and carelesse mindes. *I saw (saith he) by night*, Zach.1,8. *and behold a man riding upon a red horse*; and he stooode among the Myrtle trees that were in a bottom, and behind him were there red horses speckled & white: & I said, O my Lord, what are these? And the Angell that talked with me which was he that stooode among the Myrtle trees, (by whom , as I thinke, Christ is ment, whose desire is to see his Church being emblemished with sins, to be repolished and amended) answered me and said; these are they whom the Lord hath sent to go through the world. By which wordes he sheweth, that in the darke and blinde valley of this worlde, wherein the euill are mingled

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with the good, the Lord god by his wonderfull prouidence hath a special care of al things, turning all to the best, for the behoofe of his children, directing, comforting and guiding by his holy spirit, the Church, by his Christ, by the Apostles and other faithful ministers, that carefully execute their offices and functions, according to the dispensation of such gifts as they haue receiued. Vpon whom the charge specially lieth, by holesome exhortation (as *Paule warneth Timothie*) to exhort the people (yea and sometimes by threats to stir them) to amendment of life, and to returne and be reconciled to God, from whom they haue departed. Which thing if they will do, his plagues and punishments shall cease, and their afflictions shall haue an end.

The Prophet therefore, declaring this his vision vnto the people, prouoketh them to repentance, whereby God would be appeased and agreed with them, and woulde withdraw his censures and chastisements, and that they should be as highly in his fauour as euer they were. And thus much of this amiable and sweete shrub, Myrtle.

Wild Myrtle.

Like vnto this, is there also another sort of Myrtle or Myrtle which is wilde, whose berries the Mauisses, Throssels, Owsels & Thrushes, delite much to eate, insomuch that the flesh of these birdes doth yeeld a sweete (and as it were a spiced) relish, like to the taste of the berries.

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Like also and of kin to this wilde Myrtle,
is another kinde of shrub or low plant , cal-
led *Pseudomyrtus*, of a pleasant smell and som-
what strong withall, whose leaues and wood
being dried, are vsed to be laide in wardrobs
and presses to perfume clothes and keepe
them from Moths.

Pseudomyr-
tus, called al-
so Khus, or
Sumach.

Among these wilde Myrtles is reckoned
also the Huluer, whose leaues (indeede) be
like the Myrtle, sauing that they be broader
& so prickly pointed, that if a man take not
heed in the handling of it, he may quickly
pricke his hande : the berries growe on the
leaues without any stalke, of the bignes of a
pease, and lesse than Myrtle berries ; of a red
corally colour, and the roote thereof is saide
to be good to prouoke Vrine, and to drieue
out grauell.

The 40. Chapter.

Of the Pine tree, and of the Pine Apple.



HE Pine is an high,
straight and great tree,
with thin, rounde, and
sharpe pointed leaues.
The fruit or Nut being
well enough knownen
needeth no long de-
scription : the kernell
with

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*Lib.2.Sa-
murnal.ca.2.*

with all nations is reputed aswell nourishable as medicinable: the fruit is called a Pine Apple, wheras it is indeede, à Nut, but withall so harde, that being hurled at a man, and hitting him, it ouerthroweth & felleth him. Whereupon there is in *Macrobius* a pretie wittie iest, ascribed vnto *Casellius* the lawier, which grew vpon this occasion. One *Vatinius* a Romane that had founded and set out certayne Fence games and sword plaies, being pelted with stones by the people, made this sute to the maisters of the reuels, and so far preuailed with them, that at his request they set downe an order, and caused the same by the publike crier to be proclaimed; that no man should be so bolde to throw any thing into the lists or plaieng place, vnlesse it were an Apple. It fortuned that this *Casellius* being sought vnto by a certaine fellow, for his counsell and aduise in this matter, whether this fruit of the Pine were a nut or an Apple, merrily and wittily thus answered him, saing: if thou wilt hurle it at *Vatinius* head, it is an Apple. So deadly did the people hate such a pernicious Citizen, that they desired rather to haue him rid out of the way than to haue him liue any longer, to the infection & ill example of the Countrey and Common wealth.

But the Prophets (as afore hath beene shewed) doe often vse in their prophesies to insert this Pine tree, and other memorable plants

plants and herbs. Among others, the Prophet *Isaiah* in displaieng the detestable abhomination of the Heathen in forging vnto themselues Idols and Images, beautifieth and garnisheth his oration with a learned and artificiall recital of sundrie Trees: shewing the great care and diligence, which the Smithes, Carpenters and other Artificers take to make and fashion these blockish toies, and ridiculous bables, which neither serue to any vse, neither can any way helpe, Isaic.44,12. vnto.

Yea he so precisely setteth downe the Smithes senselesse follie, that he omitteth not so much as the fyle, hammer and fire, wherewith they toile till they be euен wearie and thirstie, about the fashioning thereof. And for the Carpenters trade, he reckoneth vp in a beadroll, his line, his red thred, his rule, his axe, his sawe, his compasse, and such other tooles, as serue for the polishing and plaining of wood: insomuch that with some of them he heweth down Cedars, Pine trees, Okes and Firres : with the chips thereof, he maketh a fire, warmeth himselfe, baketh bread, and seetheth his meate : with the rest, he fashioneth and maketh a god, before whom he kneeleth, worshipping it, praieng vnto it, and saieng: *Deliver me, for thou art my God.*

This and much more doth the Prophet
Isaiah

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Isaiah at large, and with sundrie repetitions set downe in that Chapter, to the ende men should remember, of whom & from whence they ought to seeke all helpe, aide, assistance, succour and saluation: before whom onelie they ate to bow their knees, and to whome they ought to lift vp their hands, eies and harts, namely, vnto almighty God, to whom onely all honour and glorie is due; and who through his deere sonne Iesus Christ our Redeemer and Sauour, abundantly strengtheneth vs with his holie Spirite, that none euill or aduersitie can either daunt or ouercome vs.

The 41. Chapter.

Of Boxe.

AMeruell it is to consider, how farre manie that would faine seeme to haue knowledge in Plants and Herbes, are deceiued and ouerseen in their termes and appellatiōs touching the same. So some there be, that take the herbe *Anethum* (which signifieth Dill) and is vsed by Christ in his sharpe Sermon against the ^{Mat.23,23.} auaritious Pharisees, to be Anise. Whereas Anise is a distinct herbe by it selfe, and brin-

geth foorth a seede that is excellent good to dissolve windinesse. So also doe we vse the leaues of Dil in condiments, broths and decoctions, but not the seed. Whereas the seed of Anise and Fenell is by proofe and practise found to be wholesome, effectuous, and to giue a pleasant taste, as well to Beere and Ale, as vnto bread, iunkets, rosted or boiled fruite, &c.

So also the Fir tree called *Abies*, is not (as some ignorantly and erroneously haue affirmed) the white Popler, but a Tree which the Prophets for the better and plainer instruction of the people, vse in their prophesies, whensoeuer they either beate downe pride and arrogancie, or raise vp and comfort the weake and comfortlesse.

The Firre tree is euer greene, and hath leaues growing all alongst the stemme like vnto a combe, and directly standing opposite one against another; the flower which it beareth, is of a Saffron colour, and very pleasant and delectable to the eie.

As the Larch or *Larix* tree is like to the Pine, so is the Pitch tree like vnto this: of the timber whereof, they make Mafts and Saileyards for ships,

But to come againe to the Boxe tree. They that take the Boxe to be all one with the Palme, tree are greatly deceiued, sith the one altogether and in ech respect differeth from the other, sauing that they both be euer greene,

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greene, and neuer shed their leaues. This error grew (as I thinke) at the first, for that the common people in some Countries vse to decke their Churches with the boughes and branches thereof, on the Sunday next afore Easter, commonly called Palmesunday : for at that time of the yeere all other trees for the most part are not blowen or bloomed.

Heereabouts wheresoeuer the Boxe tree groweth, we see it to beare a holowish and somewhat round leafe, smooth & still greene, with a tender flower, and hauing a strong sent and fulsome smell, which neither men nor beastes take delight to smell vnto, but loath & turne from it: his wood is hard, ponderous and waightie, insomuch that being put into the water, it sinketh to the bottom: his colour pale, inclining to some yellowe, whereupon we vse to call such persons as betawnie coloured and weasell faced, by the name of Boxie cōplexioned. Some there be that beare men in hand, that the powder and shauings of this tree is medicinable & good to cure the french pockes, and that it matcheth in goodnes Eben or *Guiacum*, and the wood called *Lignum Indicum*: whose opinion (as false and erronious) I vtterly mislike. For *Lignum Indicum*, hath a sweete and pleasant smell, an oyly or gummy iuice, and a reasonable good taste : whereas Boxe is naturally dry, iuicelesse, fulsomely and loathesomely smelling, vnpleasant in taste, indued with a
venemous

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venemous qualitie, which he that is disposed to taste it, shall finde true.

Of this wood there are woont to be made by Turners, combes, writing and plaieng tables, handles for tooles and instrumentes, pipes, boxes, tops, bowles and such like, for which purpose it is fitter, than to be ministred any way in medicine.

I once knew a foolish cockbrained Priest, which ministred to a certaine yoong man the ashes of Boxe, being (forsooth) hallowed on Palmesunday, according to the superstitious order & doctrine of the Romish church, which ashes he mingled with their vnholie holie water, vsing to the same a kinde of fantasticall, or rather fanaticall, doltish and ridiculous Exorcisme. Which woorthy worshipfull medicine (as he persuaded the standers by) had vertue to driue away any Ague, & to kill the worms. Well, it so fel out, that the Ague (indeed) was driuen away; but God knoweth, with the death of the poore yoong man. And no maruell. For, the leaues of Boxe be deleterious, poisonous, deadlie, and to the bodie of man very noisome, dangerous and pestilent: as the strong and lothsome sinell, and the fulsome bitter taste therof, doth euidently bewray and discouer.

And nowe to continue my former argument; namely, to shew some Similitudes taken from hence by the Prophets, which they aptly and fitly haue inserted into their Sermons

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mons and sentences. First, seeing this wood is of such an horny or iron like hardnes, that whatsoeuer is engrauen into it, will not easilly be blotted out and taken away, the Lorde commanded *Isaiah* to amplifie and exagge-rate the heinousnes of the Iewes sinnes, who trusted to the aide and protection of the Ægyptians : and to notifie vnto them all, how beastly and shamefully they had forsaken and departed from their good and gracieus God, and sought helpe else where than of him. And by the way he giueth vnto him this straite charge , that he shoulde so surely describe and write out their offences , and so firmly set downe the same in noting tables and lasting nimonents, that they might neuer be forgotten.

For as one greatly prouoked and throughly angred for their abhominable trecherie and shamefull reuolt, he saith thus: Now therefore go thy way, and write this prophecy before them vpon Boxe, or in a hard and Boxie table, that it may finally remaine, & be kept still for ever. As though he shoulde say, looke that thou so diligentlie from point to point set downe this their heinous offence , that it may neuer be scraped out or forgotten, by processe of any time or length of any yeeres : but that it may remaine as an euerlasting memoriall of their wickednes , and alwaies be set before their eies for a signe of infidelitie to them, and a warning or example to others, least they also

Isai.30,8.

so run into the same mischeefe and impiety.

Ieremiah also vseth the like metaphor, and proclaimeth aloud, saieng: that the sinne of Indab is written with a pen of iron, and with the point of a Diamond, and grauen upon the table of their hart, and vpon the hornes of their altars, at the which they daily stande, and on which both they and their children do sacrifice. He nameth an iron pen, and the point of a Diamond, for that nothing is harder, and therefore he requireth their sin to be written with such tooles, because they shoulde not lightly fade away, but continue for euer. And the hornes of the altars be specified, as the first entry of the temple, that whensoever they did any sacrifice, they might haue in fresh memory before their eies, the lewdnes of their fact and disobedience.

So saith David: My sinne is euer before mee: Psal.51,3.
that is, presenteth it selfe continually to mine eies, and lieth as a burden vpon my conscience, so that I haue no way to disburden my selfe of these inward garboiles and torments of minde, but onely by the meere mercy of my gracious God, to be extended and shewed vnto me a most vile (yet hartily sorowfull and truly repentant) sinner.

Job also being greeuously plunged in miseries, and (as it were) ouerwhelmed with the waues and surges of calamitie, yet hoping in the ende to be deliuered, breaketh out into tearms of vehemencie, and taking a Simi-

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tude from the like things as afore , wisheth
 that his words might remaine for euer , and
 be knowne to all ages . For that he was vn-
 doubtedly persuaded , that in the ende God
 would remember his misery , and make an
Iob. 19, 23. ende of his affliction . *Oh (saith he) that my
 words were now written ! oh that they were written
 euен in a Booke ! and grauen with an iron penne in
 leade , or in stone to continue for euer ! That they
 might alwaies remaine , and be still seene ,
 read and thought vpon of all men . For I am
 sure that my Redeemer liueth , and that I shall rise
 out of the earth in the last day , and shall be couered
 againe with my skin , and shall see God in my flesh :
 whom I my selfe shall see , and my eies shall beholde ,
 and none other for me ; this my hope is laide vp in
 my bosome .*

By which wordes beside the proouing of
 the true resurrection of the body , (which as
 it is already fulfilled in Christ our head , so
 also shall it be in vs his members) he testifieth
 in the hearing of his friendes (which
 were vnto him more greefe than comfort)
 and so woulde he all others to know , that he
 shoulde one day be rid out of all those his
 troubles and aduersities .

For , albeit God had laide great afflic-
 tion and trouble vpon him , and had almost
 brought him to nothing : yet rested he fullie
 assured and yndoubtedly persuaded , that
 the same God , in his good time would take
 away the same againe from him , and rayse
 him

him vp out of that filthy and loathsome dunghill wherein he was bemoyled, vnto his old estate and former dignitie: so that of an heauy and mournfull beginning, should ensue a ioyfull and merry ende , with fruitefull supply of children, and plentifull encrease of worldly wealth. Which thing prooueth the *Job.42,12.* Booke of *Job* not to be a deuised historie, but a true matter, and such as ought not in any sort to be discredited: so that in the same, as by a true history, done and suffred according to the tenor of the text and letter , we haue set downe vnto vs, a paterne of patience and sufferance of all aduersities, as both the Apostle *Iam.5,11.* witnesseth , and before him the Prophet *Ezec.14,14* *Ezechiel.*

The 42. Chapter.

Of the Nut.



Hen as the Spouse(vnder which name is signified the Church, and the soul of euery godly christian, being engraffed and married vnto Christ)sought all manner of delightfull smels, and pleasant odours issuing from the best and fairest fruits, therby to recreate and

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Cant.6, 10. please hir Bridegroome, She went down into the garden of Nuts, to looke about, and see the fruites of the valley, and to looke if the vine budded, or if the pomegranates flourished. Vnder which metaphor is shadowed and ment the whole troupe of vertues.

But it is not the hasell or filberd Nut, that is heere ment, but the Walnut, which is an high and great tree, ful of many armes, branches and boughs, hauing leaues large, broad and long, and of a strong sent or smell; the fruit is fenced and couered on the vttermost part with a green huske or tender shel, vnder which there is another hard shell of a wood-dish substance, containing within it the kernel, quartered and deuided as it were into foure parts, with a soft tender pill, filme or skin growing betweene them.

This Nut is tearm'd *Basilica*, that is royal, for that it was translated and brought by kings out of *Persia* into *Europe*: but commonly it is called *Iuglans*, as though a man should say *Iouis glans*, for that *Iupiter* is saide to be the first that shewed the vse therof vnto men.

They are better to be eaten and with lesse danger to health, when they be new, greene and moist, than when they be dry and parched. For being long kept, they grow hore and vinewed, cause headach, and are hurtfull both to the stomacke, and to them that are trobled with the cough & shortnes of breth.

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With the greene shel of this Nut, there is vsed to be made a speciall medicine against al tumors and vlcers, arising in the mouth and throte, and the almonds or kernels vn-der the toong. They vse also to condite and preserue these nuts when they be greene, and afore the shels waxe hard, in honie and sugar: by which way they may a long while bee kept: and the same so vsed, be not onely pleasant, but very good also to strengthen the stomacke; and are vsed to be serued in at the end of meales, for a iunket or basketting dish, as Sucket, and other daintie con-ceipts likewise are.

There is also to be distilled out of these Nuts while they be greene and tender shel-led, an excellent Water of great effect and soueraigne vertue against the plague, vlcers of the iawes and palate, wheales, scabs, spots, pimples and freckles. For the which purpose the Water that droppeth out of the new pruned spraie of the Vine in the Spring tide, is of like effect and efficacie: whereof I doe not remember, that any of the Ancients haue made any mention at all.

But forasmuch as the Walnut is outwardly hard rinded, and woodden shelled, containing inwardly a pleasant and sauourie ker-nell; the life of a Christian man or woman, and the state also of the Church may right-fitly be thereunto resembled.

For, in this world we see faire with fowle;

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hard with soft; rough with smooth; bitter with mild; sweete with sower; mirth with sorrow; and comfort with chastisement, interchangeably mingled and interlarded.

It is painfull now and then, and hard to break or cracke this Nut; insomuch that many times the teeth thereby be much indangered. Whereunto alludeth that saieng of *Plantus*: *He that desireth the kernell, must not refuse to cracke the Nut.* Thereby signifieng, that whosoeuer woulde gladly enioy the sweete, must partake and taste of the sower: and that whosoeuer desireth to attain commoditie, or releasement of troubles, must not thinke scorne to take paines, and endure trauell.

In Gulgul.

The 43. Chapter.

*Of Apples and fruits in
generall.*



He differences and kindes of Apples and Fruites be innumerable; insomuch that the age wherein we now liue farre surpasseth the times afore. For the generall delight that men take in grafting and planting, increaseth dailly the number of sorts and kinds.

Among the which, there be some that as they waxe soone ripe, but so againe waxe they

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they soone rotten, as all Spring and Sommer fruits doe. Hastings.

But the Winter and Autumne fruit will last long, and continue sound till farre in the Winter, yea till the next Spring or longer.

Of these some be sweet, some sower, some sharpe, some winish, some watrish, and some of a mixt or diuers relish: with the which for their gallant forme, colour, quantitie, proportion and taste (as also with peares, which be likewise of sundrie sorts) mans eie, palate and nose be woonderfully delighted: insomuch that he is thereupon brought into the memorie and admiration of Gods bountifull liberalitie; who hath so largely, and with such varietie heaped his blessings and benefits vpon vs.

And although all the differences heereof (by reason of the sundrie sorts of them) are vnpossible to be reckoned vp, neither skilleth it greatly for this our purpose, to stande vpon any such precise recitall thereof: yet may this by the way be noted, that those fruits which be reckoned among Apples, be of round proportion and making, whereas Peares, for the most part, be longwise, and turbinated; that is to say, narrow and sharpe at the one end, and broade (like a top) at the other.

Omitting therfore Quinces, Medlars, Citrons, Orenges, Peaches, Wardens, Pomegranates, Abrecocks, and such like, let it suffice

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fice to admonish thus much by the way, that God hath graciously and frankly bestowed these delicate fruits vpon man, partly for his nourishment, and partly for preseruation of his health. And that the same God, doth somtime for mans ingratitude, take away againe these his gifts from him.

In the Prophet *Amos* there is alledged a notable and elegant Metaphore, taken from Sommer fruite that are rathe ripe, which for their prematuritie and soone ripenes, are greatly desired of many; howbeit, they will not long last, but quickly rot and

Amos.8, 1. putrifie, *The Lord(faith he) shewed me a basket of Sommer fruite, and said, What seest thou, Amos? and I saide, a basket of Sommer fruit. Then said the Lorde unto me: The ende is come vpon my people.*

By this metaphor of rath ripe fruit or sommer apples, which will not long continue without rotting, he sheweth that destruction is neere at hand, and euen ready to fall vpon the heads of the people, and that their corruption and spoile standeth euen at the doores, readie to consume them, as rottennes doth ripe sommer apples: which being any whit long kept doe putrifie, as plums, damsons, cherries, peaches, cornels, &c. that will not last till winter.

So that the sense and meaning of this his Similitude is, that their iniquitie is ripe, and that for the same they are foorthwith to be consumed, spoyled, and destroyed.

The

The like saieng is there in the Reuelation, where vtter destruction is threatned and denounced to the whoore of *Babilon*, and that all hir delites, wanton deuises, honour and magnificence shall be taken away from hir.

The apples (saith he) that thy soule lusted after, are departed from thee; and all things which were fat and excellent are departed from thee, and thou shalt finde them no more. Signifieng therby that all those daintie conceits, stately pomps, and sumptuous banqueting dishes, wherewith at full she vsed to solace hir selfe (among the which were dainty and delicate fruits, as Apples, Plums, Peaches, and such other like) should be quite taken away from hir.

The 44. Chapter.

*Of the Oke, and other trees that
beare mast.*

MAnie and sundrie bee the sorts of plants and trees, whereof the holie Scripture maketh mention : the which, exactly to reckon vp, were an infinit worke. The indifferent and gentle Reader therefore shall take it well in woorth, although I haue not precisely set downe ech particular.

Now,

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Now, forsomuch as the holy Prophetes for the beautifieng and garnishing of their Sermons, haue inserted into their writings sundry plants and trees, not onely of such as growe and are planted in gardens, but of others also that be wilde, which for the more part are higher and taller than those that grow in the gardens, I wil (by the way) touch and set downe some of them.

Men well enough know the Beech, Elme, Oke, Quickbeam, Maple, Corke, (whose rinde or bark is vsed in sandals, slippers, and shooes for warmth and driness) and other mast trees, which in the old time (before the inuention of tiliage and the vse of corne) ministered competent foode and nourishment. Whereupon afterward grew a prouerbe; *It is a meere folly, when we haue Corne, still to eate Acorns.*

By these trees, the prophets doe signifie stout, hautie, mightie, loftie and proud persons, which do oppresse and ouercrowe the poore and needy: and yet (notwithstanding all their stately and big lookes) the Lord can and will quickly confound, and with a trice bring them downe. For; *He toucheth the moutaines, and they smoke. Yea, The Lord breaketh the Psal. 144, 5. Psal. 29, 5. high Cedars, and bringeth them to nothing.*

So also the Lorde by his Prophet Amos Amos. 2, 9. saith: *I haue destroied the Amorite before thee, whose height was like the height of the Cedars, and whose strength was as the Okes. Wherby he mea-*
neth

neth and signifieth, pride, loftines, arrogancie and contempt of God.

Likewise the prophet *Zacharie* daunteth the stately lookes and proud minds of the lofty, prouoking them in respect of their forlorne estate, to howling, weeping, and lamentation; *Howle yee, O Okes of Basan*(saith he) *for the mighty strong wood is cut downe*: that is, al their strength, power and might wherein they trusted, is taken from them: the which their loftie saile, and big bragging might, he there very aptly resembleth and compareth vnto Okes.

For as the Oke is a very harde tree, insomuch that some of them can vnneth be cleft asunder with wedges, nor cut with axe or sawe, euens so they being aduanced to great honors, and dignities, shrowded with multitudes of clientes attending vpon them, and wallowing in wealth at their owne desire, seemed to bee placed in such safetie, that they shoulde neuer miscarrie, but continue in their iollitie, as surely and as strongly as Okes. But against the power and might of God, nothing is able to stande.



The

The 45. Chapter.

*Of the Rose, and of Metaphores
taken from it.*



He Rose among all Nations and in al countries, is accounted a most gallant, beautifull, and sweete smelling flower, comfortable both for the braine and also the hart. Being inwardly receiued it easeth the paines & greefes of such members as be affected, and comforteth also, by reason of the astringent qualitie which is in it.

The iuice, decoction or infusion thereof is reckoned among the kindes of gentle and soft medicines : for it mildly looseth and openeth the bellie, purgeth downward yellow Choler, openeth the obstructions of the liuer, strengthening and cleansing the same. For which purpose serueth that noble Electuarie or solutiuе Sirupe thereof, called *Rhodopharmacum*, which without any danger maketh the bellie soluble, and purgeth all such cholericke excrements, as ingender the Tertian Ague.

There be of this amiable flower sundrie sorts. The most common and best knownen be the white Roses : next, the Red, and the Purple Roses, which be as it were of a mixt colour

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colour betweene white and red. Then the Milesian Rose, yeelding a most foote smell, and gallant deepe red colour. There be also Roses of Prouince, Carnations, Rose campions, Muske Roses, Damaske Roses, and Caneel Roses, which yeeld foorth an excellent smell, the small white leaved Rose called Eglantine, Hep or Brierbush, whose leaues be small and sweete smelling, which is a properte that the prickly leaues haue, otherwise than the common Roses, whose leaues yeeld not foorth any such sweete smell.

Now, for that nothing sooner fadeth away and withereth than doth the Rose, therfore is the fraile, brittle, transitorie, and momentanie life of man, with all the gay glorie, pompe, pride & magnificence therof, which quickly passeth away, very aptly thereunto resembled.

And the Scripture noteth some, that nicely dandle themselues, and wantonly take their delight in sweete and fragrant odours. As where they daintily and lasciuiously con ferre togither, alledging that when they bee gone out of this world, all is gone, and that nothing of a man remaineth after death. *Go to (say they) our life is short and tedious, passing away as a shadow, and after our end there is no returning: Come on therefore, let us enjoy the pleasures that are present, and let us cheerefully use the creatures as in youth. Let us fill our selves with costlie wine and ointments, and let not the flower of youth*

Wisd. 2, 1.

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youth passe by vs. That is, let vs not suffer the pleasantest time of our age , which is our youth, to passe away in carking and caring, but let vs liue all vpon the hoigh, and bee merrie. *Let vs crowne our selues with Rose buds before they be withered.* Let there be no faire meadow, but our lust go through it : *let vs leaue some tokens in euerie place of our wantonnesse,* let euerie one of vs be partakers of our voluptuousnes: for this is our portion, and this is our lot. These things (saith the Wise man) doe they imagine, and go astraine: for their owne wickednes hath blinded them, neither doe they understand the mysteries of God. He therefore reprooueth their vanities, and mistaking of matters, for that they nothing at all respect the vse of the thing, but go on still and dandle themselues in their dissolute life, and riotous prodigalitie , neuer regarding the Creator and Workmaister.

In *Ecclesiasticus*, purtie, vertue and integritie is resembled vnto Roses, and other fragrant and odoriferous Plants. Where the Wisedome of God the father eternall , in Eccl.24,15. commendation of it selfe saith : *I am set vp on high like a Cedar in Libanus, and as a Cyper's tree vpon the mountaines of Hermon : I am exalted as a Palmie tree in Cades, and as a Rose plant in Iericho.* For in these places grew the best sorts of these aboue rehearsed.

Againe , where he exhorteth all men to Eccl.39,13. imbrace and seeke Wisedome, he saith: *Harken vnto me ye holie children, and bring foorth fruit, as the*

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*the Rose that is planted by the brookes of the field.
Giuē ye a sweete smell as incense, and bring foorth
flowers as the Lillie.*

And after, entring into the commendation of Simeon the high Priest, he exceedingly amplifieth his praises by comparisons taken from naturall things : saieng, *That he was as Eccle.50,6.
the morning Starre in the middest of a cloud, and
as the Moone when it is full : as the flower of the
Roses in the Spring of the yeere, and as Lillies by
the springs of waters, &c.*

Consider heereby (gentle Reader) what shifts he shall be put vnto, and how rawe he must needes be in the explanation of Metaphors, Resemblances and Comparisons, that is ignorant of the nature of herbs & plants, from whence these Similitudes be taken, for the inlightening and garnishing of Sentences.

But, for that I call now to remembrance, a saieng of Horace the Poet, where he saith :

*In penning of matters who two things can hit,
Namely to please and to profite with all : In arte Po-
es.*

Delighting and training his Reader to wit,

*The pricke & price rightly to him doth befall ;
I will heere therefore adde a common coun-
try custome , that is vsed to be done with
the Rose : whereby by interlacing things of
pleasance and disport, with matters of grauitie
and seriousnes , the Reader shall thinke
himselfe the lesse accloied.*

*In some Countries there is a custome v-
sed*

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sed, when pleasaunt and merry companions doe friendly meete togither to make good cheere, that as soone as their feast or banquet is ended, they giue faithfull promise mutually one to another, that whatsoeuer hath been merrily spoken by any in that assembly, should be wrapped vp in silence, and not to bee caried out of the doores. For the assurance and performance whereof, the tearme which they vse, is, that all things there saide must be taken, as spoken, *Vnder the Rose.*

Whereupon, they vse in their parlours and dining roumes to hang Roses ouer their tables, to put the companie in memorie of secrecie, and not rashly or vndiscretely to clatter and blab out what they heare. Likewise, if they chaunce to shew any trickes of wanton, vnshamefast, immodest or vnreuerent behauour either by word or deed, they protesting that all was spoken, *Vnder the Rose;* do giue a straite charge, and passe a couenant of silence and secrecy with the hearers, that the same shall not be blowne abroad, nor tatled in the streetes among any others.

To this effect also is that old beaten proverb; *I hate that guest or companion that remembreth what is spoken at the table.* Which ancient sentence is appliable vnto such as hauing kept company with pleasant mates, where some fanciful words haue escaped vnawares, or by the way of merriment, do cal the same into fresh memory the next day after, and make

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make (as it were) publike proclamatiō ther-
of : whereas all such escapes and rashly vtte-
red tearmes at bankets, ought to be forgot-
ten, and to be written in the Wine.

So also the *Lacedemonians*, by an olde sta-
tute lawe left vnto them by *Lycurgus*, had
written in the entry or porch of their houses
this sentence; *Out at the doore let no tale be ca-
ried.* Nowe from whence this custome first
grew, of hanging Roses, and strawing them
in parlours and dining chambers, as a sim-
bole or token of secrecie and silence of all
words there passed and spoken, these verses
plainely and liuely display :

The Rose (a signe of secrecie) pertaines
To Venus, as dame Regent of the same:
By Cupide then assynd (as Poet faines)
To silent God, Harpocrates by name.

And therevpon at feasts where friends do meet
They vse aboue their Boords, to hang the Rose,
In token ech shoulde other friendly greet,
And not to tattle tales abroade, as foes.

And this is to be vnderstood, that the Myrtle and the Rose be plants, which antiquitie dedicated to *Venus*: for that, at brideales the houses and chambers were woont to bee strawed with these odoriferous and sweete herbes: to signifie, that in wedlocke all pen-sive sullennes, and lowring cheer, all wrangling strife, iarring variance and discorde ought to be vtterly excluded and abandoned, and that in place thereof, al mirth, plea-

Q. *santnes,*

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fantnes, cheerefulnes, mildnes, quietnes and loue should be maintained, and that in matters passing betweene the husband and the wife, all secrecie should be vsed.

And this is the reason, why *Cupide*, the son of *Venus* is faide of Poets to haue dedicated the Rose vnto *Harpocrates* the God of silence, (who is painted and purtraited holding his finger vpon his mouth) and that therefore the Rose serued as a signe of silence and token of secrecie, to such persons as be tatling talecariers. And as *Harpocrates* was inuested with the title of the God of silence, among the Greekes; so was *Angerona* assignd ladie and goddesse of the same, among the old Romaines.

The 46. Chapter.

Of Cockle, Darnell, Drawke, Raye and other noisome weedes.

VNDER the name of Cockle and Darnell is comprehended all vicious, noisom and unprofitable graine, encobring & hindring good Corne; which, being heerby choaked and despoiled of convenient moisture, either prospereth not as it should,

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should, or else is vtterly killed and commeth to no proefe at all.

Darnell therefore, Cockle, and Drawke, being noisome enimies vnto good corne, specially vnto wheate, are reckoned among the cheefe weedes, and baggage that requireth to be plucked vp. It groweth among other corne, and hath a narrowe small leafe, and many small eares growing vpon the sides at the top of the strawe, in the which small eares the seede is contained, the floure somewhat enclining to a darke purple, like wall barley, or red Ray called *Phanix*, wheroft *Dioscorides* speaketh. With this may be ioyned another kinde of weede called *Githago*, Nigelweede or fielde Nigella, hauing long narrow leaues like vnto a Leeke, a long slender hairy stalke or stem, a browne purple flowre inclining towards red, and his seede (being blacke, rounde, and vnpleasant in taste) enclosed within certaine rounde bolleins or cuppes, like Poppie, and the meale thereof white. *Theophrastus* saith, that Darnell and Cockle commeth of the seedes of wheate and barley, being corrupted, drowned and accloied with ouermuch wet and raine.

The seede thereof being grounde with other corne, and baked into breade, causeth headach, and dimnes of sight, by reason of the vaporous humours which it sendeth vp into the braipe: whereupon such persons as

Q 2 haue

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haue dazeling eies and dim sight, are saide by a common prouerbe, *Lolio vicitare*, to liue by Darnell.

But bicause vnder these names of Darnell and Cockle are generally vnderstoode (not themselues onely) but also all harmefull encumbrances, lets, hurtes and annoiances, which doe any way hinder the growth of corne; therefore are all manner of weedes whatsoeuer, comprehended and contained vnder the same. *Virgil* approouing the same where he saith :

Geor. I.

Dame Ceres taught how first to till

The land for mans aquale :

When acornes, wildings, berries, fruits
In Dodongan to faile.

And how by toile of husbandrie
Ech danger to prevent,

Leaft blasting shold the crop destroy
Or with annoiance teint.

Or Thistels ouergrow the same :

For where such things remaine,
The corne decaies and goes to wracke
And yeelds but slender gaine.

Sometimes there sproutes abundant store
of baggage noisome weeds,
Burres, Brembles, Darnel, Cockle, Drawke
Wilde Otes and choaking seedes.

Lib. I. saft. Ouid also mentioning these foresaide annoyances, willeth diligent care and husbandrie to be vsed for the extirping, weeding and banishing of them, out of arable groundes and
fieldes

fieldes emploied to tillage.

In respect of the nature and qualitie of these noisome weedes, which choake vp the good corne, and spoile fruitfull fieldes, our Sauiour Christ taketh occasion thereby to signifie and paint out aswell dangerous, hurtfull, pernicious, corrupt and vnsincere doctrine, as also the wicked authors and setters foorth of the same; who through the instigation of sathan with their pestilent glouces and subtle expositiōnes, infect and poyson the mindes and consciences of men, and corrupt the pure word of the Gospel; by obtruding of falsehooде in steed of truth, and doting dreames in place of sincere doctrine; lewdly prophaning the sound word of God, and infecting the foode whereon our soules should feede.

Which perillous and wicked persons although the Lord willeth charitably for some while to be tolerated and borne with all, in hope of amendment and repentance after due admonition; yet doth he not forbid (as Chrysostome saith) but that the conuenticles of heretikes shoulde, and ought, to bee put downe, their mouthes stopped, and their impudencie of speech inhibited. To the same end and purpose also tendeth that sentence of the apostle Paule vnto Titus: *A man that is an heretike, that is, one that wilfully and maliciously maintaineth false doctrine, and erronious opinions;* After once or twice *Tit.3.10.*
admonition,

*Cap. 13. in
Matth.*

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admonition, auoide; knowing that he which is such an one, is peruerted and sinneth, being damned of his owne selfe; because hee wilfully perisheth through his owne folly and fault, in that he being admonished persisteth still in his obstinacie and error.

And although Christ would not that the Tares and Cockle should be plucked vp, yet for due punishment doth he subiect and refferre to the authoritie of the magistrate, all those that be factious disturbers of the peace Rom. 13.1. and tranquillitie, both of the Church and Common wealth.

The 47. Chapter.

Of Rosemarie.



Osemarie, called Libanotis, (for that it yeeldeth foorth a foote smell, like to Frankincense) was vsed of the Iewes, as Hysope in their ceremoniall purifications, Sacrifices, and sprinklings. It is commonly growing in euery garden, hauing a wooddish stemme, with many small branches and slender bougheſ of the like hard and wooddie substance, bearing great store of ſmall, long and thickſet leaues, white on the

the side next the ground, and greene aboue.
The flowers whitish, & mixt with a little blew,
of a strong and pleasant smell, and full of a
certaine oilie iuice, so that being distilled, the
oile wil appeere swimming on the top of the
water. And this same is a soueraigne helpe,
and of great effect for them that haue the
Palsie and Apoplexie; annoiting therewith
the nucha or nape of their necke.

Water of
Rosemary.

The smel of this Plant greatly comforteth
the braine, memorie and inward senses, re-
fresheth all the vitall powers, is of excellent
vertue in curing the Iaudice: and not a lir-
tle recreateth and cheereth both the hart
and mind of man. Launders.

It is good also against the falling sicknes; Falling sick-
nes.
the sauour or smell thereof preserueth from
the plague, and is a verie excellent perfume
to burne in houses, to drie away infectious
and contagious smels.

There is made also of the flowers thereof,
a noble medicine or Conserue, which hath
very great vertue to comfort the braine, be-
ing pestered or surcharged with superfluitie
of humors: it woonderfully restoreth mem-
orie being decaied, and is of no lesse efficac-
ie to keepe a man or woman from the Fal-
ling sicknes, Apoplexie, Palsie, Crampe, da-
zelinge eies and dim sight.

And as the Lewes offered the sweete per-
fume of Incense, and in their rites and cere-
monies ysed this Herbe: so let vs Christians

Q. 4 (now)

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(now in the time of the Gospell, wherein all such shadows are vanished) offer vp our pure and feruent praier vnto God, through an assured faith in his Christ, which seruice and sacrifice is far more acceptable to him, than all materiall Incense, Suffumptions or Perfumes in the world.

And yet is there nothing to the contrary, but that we may adorne and straw our churches, with sweete smels and comfortable greene herbs for the comforting of our senses, so that all maner of superstition therein be vtterly and flatly secluded, and no mite of any holines therein reposeth.

For these and such like indifferent and A-diaphorall things, ought none otherwise to be vsed, than for decencie, and tollerable delectation to recreate the spirits of the people withall.

So did Christ accept and gratiouly reue the gratefull harts of the willing Children, & loiall people, which with such cheerfull acclamations, testified their ioy for his comming, and by strawing the boughes of Palmes, and branches of other trees in the way, made apparent their inward affections and the vnfained loue which they bare towards him.

Matt. 21. 8.

Ioh. 12. 13.

The

The 48. Chapter.

Of the Almond tree, whereof there is often mention made in the Scriptures: namely, in the last Chapter of the Preacher.

He Almond tree hath a great, strong & high bodie: otherwise not much vnlike to the Peach tree, sauing that his leaues bee bigger, and his flower white. The fruit of the Peach is round, pulpie, succulent, sauourie, well relished, winish-tasted, carrieng a softe moiste downe on the vtter side of the pill or rinde, and within a hard rugged nut: but the Almond nut is smoother, and nothing so rugged and hoalie as is the Peach.

The rinde or shell of the Almond is not at all to be eaten, but is couered ouer with a small thinne filme or skin, and hath within it the kernell, which is sometime bitter, and sometime sweete. The bitter, being eaten fasting, keepe a man or woman from being easily droonken, through the heate and drie nature which is in them. Whereby they dispatch the moistnes and fumes of wine, and stoppe the same from striking vp into the braine.

Bitter Almonds.

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braine. And by reason of their bitternesse, & also for that they be of a cutting and extenuating qualitie, they do open the obstructions of all the inward parts ; that is to say, they cleane the liuer, milt and kidneies from all corrupt and grosse humours : they prouoke vrine, and be excellent good against the grauell and stome, as the Peach kernels also be. They be likewise abstersive, and cleaneſe the face and vtter skinne from all spots, pimples and lentils.

And for that, all hote and drie things be mortiferous and deadly to Foxes, it commeth to passe, that if they vſe to eate bitter Almonds, they presently thereof die, vnlesſe they by and by lap ſome water , and therewith alay and qualifie the bitternesſe therof, which wasteth vp and consumeth their vitall iuice.

*Gen. 43, xi.
Sweete Almonds.*

Sweete Almonds (such as the Patriarke Jacob furnished his ſons withall, when in the time of dearth, he ſent them for corn into Egypt) do nouriſh the bodie, mollifie the belly, cleane the breast, prouoke ſleepe, by ſending vp to the braine pleasant, gentle and ſoporiferous vapors : and alſo for them that be wasted they are reſtoratiue.

Gumme of Almonds.

The Gumme which sweateth out of the Almond tree, through the clefts of the barke or rind in the Sommer ſeafon, helpeth them that haue the flixe, or that ſpet blood. From this beautifull, faire and fruitfull Tree,

Tree, which flowreth betimes, and beareth a whitish flower, doth *Solomon* take a notable Metaphor in the last Chapter of his Booke intituled *Ecclesiastes or the Preacher*, wherein he vseth so manie darke translated terms, and so many intricate and metaphoricall speeches, that (without some familiar exposition) carrie no small difficultie and obscurtie. Eccl. 12.

In all which Chapter, by fetching Comparisons and Similitudes from common and well knownen things, he putteth man in memorie of his dutie, and that he ought to remember God, and take care for his soules health, while he is yet yoong and lustie, and not to deferre the same till age and decrepitiue.

And by a most elegant *Periphrasis* or circumlocution he sheweth, how man, being in his best flourishing time, doth by little and little decay, and (as *Job* witnesseth) vanish away *Job. 14, 2.* as a shadowe, or vapour: so that euerie moment he draweth neerer and neerer vnto his end, groweth daily weaker and weaker, and in short space looseth the vse of his limmes, and is deprived of the function of all his members.

For in processe of yeeres, and continuance of time (for *Solomon* prosecuteth and goeth through all the members of the bodie) the eies waxe dimme; the eares grow to be thick of hearing; the toong fumbleth in pronoun-
ciation

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ciation, and foltereth in speech; the nose is not so perfect in smelling; the handes shake and tremble; the legs and feete shrinke; the shoulders stowpe; the backe bendeth: and finally, ech part of the bodie by little and lit-
tle is brought to decay and dissolution.

With these words therefore beginneth he his discourse, in that place: *Remember thy Maker in the daies of thy youth, before the daies of affliction come,* that is, before sicknes, diseases, and the discommodities of olde age catch hold on thee: wherein thou shalt say, *I haue no pleasure in them.* Before the Sunne, the light, the Moone, and the starres be darkened, and ere the clouds returne againe after the raine: that is, before dimnesse, dazeling, dropping and blea-
rednes of thine eies come vpon thee: *When the keepers of the house shall tremble,* that is, before the hands (which be the keepers of the bodie, apparelling, feeding and defending it from inconueniences) doe shake: *When the strong men shall bow themselves,* that is, the legs and feete, which beare vp the bodie: *and the millers or grinders shall cease,* being few in number, that is, when thy teeth shall be rotten, blunt, and fallen out, so that thou canst not grinde and chaw thy meate: *And they that looke out at the windowes, waxe darke:* that is, the eie lids, which are as the windowes, and the eies loo-
king out at those windowes: *And when the doores in the streete shall be shut:* to wit, the lips and mouth: *and when the voice of the millers shal be*

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be laid downe : that is, when the passage and way, by which the meate should descend into the stomack, shall scarcely open, and be able to chaw : *And when they shall wake and rise up at the voice of the bird* : that is, when they shall sleepe so little, that the crowing of a cocke, or chirping of a small bird shall awake them : *and all the daughters of musick be deafe* : that is, when the eares be dul and dunch, & not able to heare or discerne the tunes of harmonie. *The high ones also shall be afraide and shake in the way* : that is, when they stoupe downe, as though they feared least somewhat shoulde hit them, and be afraide to climbe, for feare of falling. *Before the Almond tree shouldblossome*, that is, before thou be gray headed : for by the Almonde tree is ment the head, and by the blossoms the gray haires : *And the Grashoppers sticke vp* : to wit, the shoulders : for as the legs of the Grashoppers sticke vp and appeere aboue the bodie, so do the shoulders in leane and aged persons ; *And the Capers shall be wasted*, that is, when lust and concupisence shall be ended, and appetite to meate taken away. *Before the siluer coarde be lengthened, and the golden caule do shrinke* : that is, before the sinewes, which be white like siluer, and which stretch out in length at the time of death : and before the thin skinne which encloseth the braine, and is yellow like gold, do decay. *Before the Pitcher be broken at the Well, and the wheele broken at the cesterne* : that is,

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is, before the veines and arteries, (by which
be conueied from the fountaine or well be-
ing the hart, all the vitall spirits into ech part
of the body) be perished : and before the ly-
uer waxe faint and vnable to digest the meat
in the stomacke. *And dNST shall be turned to the
earth, from whence it came, and the spirite shall re-
turne to God, who gane it,* that is, the body, con-
sisting of flesh and bones shall die and rot in
the earth : but the soule shall incontinently
go either to ioy or torment.

By these speeches being partly allegorical,
and partly metaphorical, *Solomon awaketh*
and stirreth vp the drowsie mindes of men,
being carelesse of their saluation, to remem-
ber their Lord and Creator: and not to defer
their repentance till they arriue to olde age,
but to do it euen in their best prime and flo-
rishing youth. Hee vehemently and pithilie
therefore calleth vpon them, to begin this
their godly exercise, from their first and ten-
der age , before olde age draw on, and euill
daies, full of greefes, troubles and afflictions,
come vpon them.

For, when a man is stricken in great yeers,
the delights of this life be loathsome and
vnpleasant vnto him, pleasures, dauncings,
singing, laughing, pastime, iesting, merrie
conceites and daliance be gone : yea all de-
licate dishes, curious bankets , daintie iun-
kets, and costly viandes be loathed ; finallie,
all former iollities, disports and recreations
of

of lustie youth, be vtterly forsaken and abandoned. This occasion therefore taketh *Solomon*, to stir them vp out of their natural sluggishnes, and ordinary forgetfulnes , wishing all men not to forslow and let slip oportunitie being offered : for that, in decrepite and stowping age, not onely the body , but the minde also is empaired ; and reason, memorie, vnderstanding, with all the inward faculties ouerclowded.

For then do the eies dazzle, become dim sighted, and bleared, so that they can scarce-ly discerne Sunne and Moone. Then bee the hands (whose agilitie & ministerie we neces-arily vse in exploiting our busines) become trembling, shaking, vnable and vnfit for any handy labors. Then do stiches and coughes growe vpon vs , and shortnes of breath en-cumber vs. Then do the legs and feet (which as bases and maine pillers vnderprop and beare vp the waight of the whole body) shrinke and double vnder vs, that we be not able to go without the stay of a staffe. Then are the teeth (which grinde, breake, and by helpe of the iawes, champe, minse, bruise and shred our meat and nourishment) either blunted and dulled, or else loosed and fallen out.

Then doth sight faile, and the eies (which looke out of their holes (as it were) out at two windowes) become pooreblinde, and through weakenes of the muscles and lids,

do

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do see verie little , and as it were through a cloude, scarcely able to discerne , who they meet in the street. Then is the throat scarce-ly and with much ado able to swallow down any foode, by reason of the drines that is in the meate pipe , whereby the nourishment can not conueniently be sent and conueied into the stomacke. Then is sleepe very little and short , by reason of the drines of the braine : insomuch that a man or woman in that age, is easily awaked , euen with the chirping of a birde. Then is the voice squekish and whining, through drines , exasperating the vocal Arterie, and is vtterly vnfit to sing. Then is he ready to startle and feare, at euery wagging of a leafe , fearing as it were, least some thing shoulde fall on him, insomuch that many times walking alone in the streetes , he looketh backe for feare of dan-ger.

Then doth the *Almond tree* flourish, that is, the head is then hoary and white, and may a great way of, be perceiued & espied , euen as the Almond tree beareth white flowers and blossomes in the top , which may be seene and discerned a great way of. Then will the voice be small, childish, weake, buzzing and vnperfect. Then will euery light thing seeme heauy; insomuch that the smallest burthen will be enough to loade and surcharge him. Then will appetite to meate , (which com-monly is irritated and prouoked with capers) be

be taken away, and al lust, desire, and concupisence of carnall things, quite abolished.

These and other discommodities doth Solomon reckon vp , and shew to be naturally incident vnto man, when he is once old and laden with yeeres. And therfore laieng them downe before all mens eies and considerations , hee willeth them to call themselues home, to reine and qualifie their affections, and in their greene and fresh yeeres to think vpon God , and according to his worde to direct their liues, manners, and behauours ; *Before the siluer coarde be lengthened*, whereby he signifieth the sinewes and the marrow of the backe bone, which being deriuued from the substance of the braine , and of a bright siluer colour(as it is also to be perceiued and seene in brute Beastes) beginneth & is stretched from the hinder part of the head by 34. Spondyles of the backe, vnto the fundement. This (backbone , whereunto are tied the ribs) is resembled to the keele of a ship ; whereinto are peeced the rest of the maine timber. And as the strongest plankes of the whole ship are fastened vnto the keele , so doth the strength of mans bodie consist in the pith and marrow of his backe bone : so that (as Solomon aptly heere saith) if this siluer lace or coarde be wasted, despoiled, broken or dissolued, it is an euident token and certaine signe of death not far off.

Going forward in this his figuratiue kind
R of

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of speech, he further saith; *Before the golden
caule shrinke or bee broken*, meaning thereby
the Hart, which is the fountaine and wel-
spring of life, and from whom the arteries
(as the veines from the liuer) are issued: the
which do conuey the vital spirits and blood,
and cherish, comfort, moisten and releeue
ech of the members.

By *The Pitcher broken at the Well*, may be
vnderstoode the reines, bladder, and condu-
ites of vrine, which in old men commonly be
so much decaied, that they doe weakely and
slenderly execute their appointed functions,
whereby also death is hastened.

It followeth, and, *Before the wheele be bro-
ken at the cesterne*, meaning thereby the Head,
which in men drawing neere to death, inclineth and falleth downe vpon the shoulders.
For the head is round, turning and moouing
ech way, like a rowling wheele, nowe on the
right side, now on the left, now vpward, now
downeward: from whom the animall spirits
taking their beginning, are diffused and di-
stributed through the whole body, and giue
both motion and sense to the sinewes. The
head thereof (I say) first of all commonly
drowpeth, shrinketh and hangeth downe,
(as may appeere by the eies, which first of all
others die, or at least shew plaine tokens of
imminent death) carrieng with it for com-
panie all the members to apparant ruine;
and ouerthroweth the state of the whole bo-
die,

die; euen as a charriot, wagonne, or cart, cannot but fall, when the Axletree is broken: This to bee Solomons meahing, the wordes following plainly shewe. For then (saith he) Shall dust turne againe to the earth, from whence it was taken, and the spirite returne to God that gaue it.

But to returne to the Almond tree. The Patriarch *Jacob* (who afterward, of wresteling and preuailing with God, was called *Israel*) being vnkindly, vnonconscionably, and churlishly dealt withall at the hands of his father in law *Laban*, vsed a maruellous policie, (not with any intent of fraude or deceit, as ar the first shew, some may thinke, but vpon the warrant and appointment of almighty God so commanding it) that he might thereby recover his due wages and hire, which that couetous carle miserablie denied him. The way whereby he compassed and brought the same to passe was physicall, and in this sort did he it. He tooke rods of *Almond, populer, hasel and chestnut trees, and pilled white strakes in them, and put the rods so pilled in the gutters and watering troughe when the sheepe came to drinke: that being in heat in ramming time, they might the sooner conceiue. For by a certainte hidden and secret force in nature, all creatures (yea women also) earnestly fixing their imagination at the time of conception in the formes, shapes & representations of things obiect to their

Gen.30,37.
* Accepit virgas populeas,
amygdalinas,
plataniatas, &c
ut Vulg lat.
habet Musc.

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eies and senses, imprint the same in their yoong, which they bring foorth. And so in this case of *Jacob*: the sheepe beholding the same speckled & pilled rods, brought foorth (by Gods appointment) speckled and partie coloured lambes, whereby *Jacob* had to his share, such reasonable number, as was proportionable and agreeable to his paines and labour sustained.

But there is in the holie Bible a notable and miraculous thing set downe, of *Aarons* rod, which brought foorth buds, and bare Num. 17, 8. blossoms and Almonds. Whereby the Lord gaue the stubborne and rebellious people plainly to vnderstand, whom he would haue to minister about holie things, and to execute the Priests office.

For after that *Corah, Dathan* and *Abiram*, togither with other Captaines of their confederacie, conspiring against *Moses* and *Aaron*, and presuming to intermeddle in cases of diuine ministratiōn, without any commandement or calling of God, were swallowed downe quicke into the earth, that claue asunder and opened: and that of the common multitude 14700. were destroied with the plague, God commanded *Moses* to take twelue rods, according to the number of their princes, with euerie ones name written vpon his rod, among the which there was *Aarons* rod, being of the tribe of *Levi*. And *Moses* laid the rods before the Lord in the Taber-

Num. 16.
ver. 32. &
49.

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Tabernacle of the Testimoniē. And when Moses on the next day went into the Tabernacle of the Testimoniē, he found the rod of Aaron for the house of Lenu, to be budded, and to beare ripe Almonds. And Moses brought foorth all the rods from before the Lord unto all the children of Israell, and they looked upon them, and tooke euery man his rod. But Aarons rod was brought againe into the Tabernacle, to be kept for a token of the late rebellion : which mutinie and murmuring being quieted, the rude multitude might euer afterward, by beholding that rod, take warning, how they rebelled any more against God and his Ministers.

This historie yeeldeth a notable lesson to all persons in generall, namely, that no man vsurpe any office, or intrude himselfe into any function, vnlesse he be thereunto called by God, or by the assent and appointment of such, which haue authority from the spirit of God, to deale therein. As the Apostle to the Hebrewes witnesseth, saieng : that Christ Heb.5,5. *tooke not this honour unto himselfe to be made the high Priest, but had the same giuen him, by his heauenly father, who appointed him a Priest for euer after the order of Melchisedech.*

To whomsoeuer therefore this rod, that is, the cure and charge of gouerning and teaching the flocke of Christ, by the preaching of the Gospell, is appointed, let him cheerfully follow his vocation, and couragiouly execute his function.

R 3

And

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And as *Aarons* rod (being afore withered and drie) by diuine vertue became greene againe, budded and brought forth good and wholesome fruit : so likewise it is meete, that such as be called to the office of the Ministerie in the Church of God , should shew foorth the fruits of vertue and good works in themselues, and by wholesome doctrine also instruct others vnder their charge, to do the like, and to shew foorth their sound and liuely faith by good and Christian actions.

And this did Christ earnestly require, and vehemently inculke, in his thrise asking of *Peter* whether he loued him, and in inioyning him to diligent feeding of the flocke. Furthermore, me thinkes the *Almond* may very aptly and conueniently serue for a Symbole or Cognizance of a Christian mans life: wherein(as afore hath beene said of the Walnut) be interchangeably mingled sower with sweete, rough with smoothe, hard with soft, affliction with welfare, and aduerse hap with prosperous state. For by the wooddish and hard shell of the *Almond*,are signified aduersities, troubles, miseries, afflictions, discommodities and missehaps. Againe, by the sweete and pleasant kernell, may be meant prosperitie, comfort, ioy, delectation, release and mitigation of greeues, sorrowes and all calamities.

The

The 49. Chapter.

Of the Plane tree, and the nature
thereof.

He Plane is a forraine & strange tree brought out of *Asia* hither into Europe, for the goodlie shade that it giueth; as appeereth in *Pliny*, who *Lib.12.ca.1.* writeth, that it was found growing as far as *Turwaine* in France, which was sometime the furthest bounds and limits of the Romaine Empire. It spreadeth his branches and boughe very broade and wide, his rinde is thicke, and his leaues large, much like in shape to the *Vine*, or of that Plant, which (for the resemblance that it hath to an hand stretched out, & spred open) is called *Palma Christi*; and of some *Cataputia maior*, the seede whereof hath a purging qualitie. But the Plane tree leaues be not altogether so bigge and large; as the leaues of this *Palma Christi* are, and doe hang by long reddish stemmes. The floweres be small, pale, and grow in small tuffets. The fruit or berries be round, rough, and somewhat downish or woollie.

This tree by reason of his great, large and broade branches stretching out themselues

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euery way most pleasantly, is very fit and commodious to make coole arbours & shadowy boothes, to sit vnder, in hot seasons. Some are of opinion that because the *Tilia* or Linden tree, serueth for the same purpose, therefore to be the same that the Plane tree is. And some thinke no lesse of the Beech, for that *Virgil* giueth commendation of it, for the like vse and purpose, saieng:

Eclog. I.

*Vnder the shade of broade beech tree
Thou Tityrus tak'st thine ease :
Recording in fine Oaten pipe
Old clownish countrey Laies.*

But (doubtlesse) they be much deceiued, si thence in leaues there is no maner of resemblance or affinitie betweene them and the Plane. Those trees (indeed) defend the Sun beames, and yeeld very braue and recreatiue arbours to sit vnder, as the Plane tree doth: but there is not that beauty, proportion, forme, and sise in their leaues, neither such delightsome smell and comfortable sent.

Moreouer, the Plane tree hath such vertue, that no venomous thing will come neere it, neither will any serpentes approch where it is; yea, it is so loathsome and dreadfull to Flitter Mice and Backs, that they dare neither build their nests vnder it, neither can abide the shadow of it.

Holie and sacred writers therefore vse this same tree in their diuine writings and heauenly narrations; and take from it pithy and elegant

Nature of
the Plane
tree.

elegant Similitudes. As namely, where *Wisedome*, extolling, dignifieng, aduauncing and commanding hir selfe , vsing for the same many proper tearmes encomiaisticall , and reckoning vp sundry excellent and precious trees, prooueth thereby hir selfe to be fullie furnished and richly adourned with all manner of vertues. For she confesseth hir selfe to flourish, fructifie and spread foorth hir beautifull branches, as the goodly *Plane tree* that groweth by the water side . For this tree greatly loueth moisture, and is of nature so dry, that it requireth watering : yea wee doe reade in *Macrobius* , how *Hortensius* for the *Saturn.lib.3* loue that he bare vnto this tree , did vse to bedew and water it with wine, thereby to make it continue the longer, and to shew the beautifuller.

And as the *Plane* spreadeth his boughes and braunches so wide , and giueth such pleasant shadowe, that *Xerxes* the king of Persia tooke singular delight to sit vnder it, whole daies togither : so likewise *Wisedome*, comming out of the mouth of the most *High*, with heauenlie comfort protecteth , shadoweth, recreateth & defendeth all those that commit themselues vnder the shadowe thereof from all harme and danger.

And so did *Daniel* pray, saieng ; *Keape me O Psal.17,8.*
Lord as the apple of the eie, bide me under the shadow of thy wings.

And likewise *Ieremie*; *The breath of our nose- Lam. 4,20.*
thrils,

thrils, the annointed of the Lord was taken in their nets, of whom we said: Under his shadow we shall be preserued aline among the Heathen: that is, vnder his protection we shal be safe from all invasion, danger, and hostilitie.

Now forsomuch as in *Indea, Syria, and all along the region of Arabia felix*, by reason of the fruitfull soile, & temperate aire, there doth growe great store of most pleasaunt and tall trees: the Prophets therfore taking Similitudes from such vsuall and common things, doe resemble and compare Emperours, kings, princes and potentates; with their maiestie, honor, magnificence, dignitie, power, and authoritie, vnto high trees, as Cedars.

Kings, Princes and Potentates compared to Trees.

And such peers, nobles, and honourable personages, as be not equall in dignitie with monarches and kings, nor of such power as emperours and princes, but in degree inferiour vnto them; be not compared to the Cedar, being an high and very tall tree, but to the Firre or Plane, or other trees not altogether so high, beautifull and excellent.

God therefore by his Prophet *Ezechiel*, vseth a most excellent metaphor, in describing the stately maiestie of *Pharao*, and of his prosperous, florishing, and roiall proceedings, insomuch that he there pronounceth no king to surmount, no, nor yet to match him: and yet that all his glorie, pompe, maiestie, and royaltie shoulde easilie and with a trice be brought

brought downe, ouerthrownen, and turned topsie turvie, euen as the highest trees are hewen and cut downe with an axe.

For thus doth the Prophet begin his matter: that forasmuch as that proude, hawtie and insolent king had forgotten God, and cruelly handled his people, therefore destruction should come vpon him, and he shoulde not be able to auoide it. *The word of the Lord Ezecl. 31, 1.*

(faith Ezechiel) came unto me, saing: Sonne of man, speake unto Pharaon king of Egypt, and to his people: whom art thou like unto, in greatnes? Behold, Assbur was like a Cedar in Lebanon, with faire branches, and thicke shadowing boughes, and shot vp very high, so that his top was among the thicke boughes: the waters nourished him, and the deepe exalted him on high with hir riuers, running round about his plants. His height was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, bicause of the multitude of the waters, which the deepe sent out. All the foules of the heauen made their nests in his boughes, and under his branches did all the beasts of the forrest bring foorth their yoong, and under his shadow dwelt all mightie nations.

By which Metaphor, he meaneth that many nations were subiect and tributarie vnto Pharaon; who in the largenesse of dominions, surmounted other Princes. And his root was neere to the plentiful waters, which did conueniently (yea abundantly) moisten it. Signifying that his welth & riches was increased infinitely.

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finitely and inestimably, by reason of the great intercourse and traffike to and fro of Merchants from all quarters. *The Cedars in the garden of God were no higher than he : the Fir trees did not match him in height, and the Plane trees were not like to his boughes.* Whereby he signifieth, that no Prouince in the world was like vnto his : no, not *Iudea*, wherin was published the holie Religion and true worship of God, nor any other nation whatsoeuer.

For this his surpassing beautie and incomparable excellencie, *all the trees of Eden, that were in the garden of God enuied him*: that is, his neighbors bordering vpon him, and worshipping God aright, were mooued with a kinde of enuie and emulation towards him for the same. For the godly be sometimes greatly greeued in conscience to see the wicked still to flourish and flaunt in all welfare and prosperitie, insomuch that they are almost ready to giue ouer their hold, and to shrinke from their tackling. Which thing the Prophet *Daniel* witnesseth, saieng : *My feete were almost gone ; and my steps had welneere slipt : for I fretted at the foolish, when I sawe the prosperitie of the wicked.*

It greeueth
the godlie to
see the wic-
ked still to
flourish and
prosper in
their wic-
kednes.

Psal.73,2.

Iere.12,1.

Jeremiah also greatly mooued with indignation heereat, disputeth with God about the same : and expostulateth in a maner with him, for that the way of sinners did so prosper, and that the open workers of wickednes had good successe, and enioied welfare

in

in all their attempts and dealings.

Vpon the same argument dwelleth the Prophet *Habacuc*, reasoning, and almost chiding with God for the same, saieng : *Wherefore, Lord, dost thou looke vpon the transgressors, and holdest thy tong, when the wicked deuoureth the man that is more righteous than he?* As though he should say, Lord, why winkest thou at this geare; why holdest thou thy peace , at the horrible enormities and wicked dealings of blasphemous and indurate sinners ?

Hab.1,13.

Job also is inwardly vexed in spirite to see the wicked so aduanced in pride, and soladen with prosperitie, that they contemne and despise all the godly and vertuous. *Wherfore (saith he) doe the wicked live, and waxe olde, and grove in wealth. Their houses are peaceable without fear, & the rod of God is not vpon them, &c.* These felicities, welfares, prosperities, successes and iollities of the wicked, although at the first sight they may seeme to be reckoned as things of great happines, insomuch that the minds and consciences of the godly be therewith sometime maruellously mated and amazed, and almost readie to fall : yet the end thereof doth evidently declare, how fraile, vaine, transitorie, brittle, vncertaine, and momentanie the same pleasures of those worldlings are, when as God doth suddenly ouerturne and bring to nothing al the pomp thereof : so that no iotte, nor appearence thereof be finally left, as the Prophet in another

Job.21,7.

Psal.37,10. ther place plainly sheweth : *Yet a little while*
 (faith he) *and the wicked shall not appeere : and*
thou shalt looke after his place , and he shall not be
founde. And a little after ; I haue seene the wi-
cked strong , and spreading himselfe like a greene
Baytree, and he passed away ; and lo he was gone,
and I sought him, but he coulde not be founde.
 Signifieng thereby, that the wicked , rov-
 sting in their ruffing pride , and bragging in
 their high huffing state , are brought downe
 from their insolent hautines , and vanish a-
 way euuen as smoke, with all their pompe and
 glorie, not leauing their stately houses, reue-
 newes and inheritance, in succession to their
 offspring and posteritie , as by experiance in
 many noble families of ancient, decent, and
 honorable parentage is daily seene, who, not
 acknowledging from whom all their digni-
 tie and preeminence commeth , and whom
 onely they are to thanke for the same, are for
 their ingratitude by the Lord thus condign-
 ly punished.

Cap.31,11. And this is the meaning of *Ezechiel* in this
 metaphor : wherein God threatneth de-
 struction and desolation to a most mightie
 king , for that his hart was lifted vp against
 the Lorde : and that not onely he himselfe
 should taste these miseries, & become a pray-
 vnto his enimies, but others also his compli-
 ces and confederates should be cast into the
 like dolefull calamitie, and receiuue many o-
 ther detrimentes , afflictions and corosives,
 which

which the Prophet in that Chapter by many metaphores reciteth.

Like vnto this, is that commination of God by his Prophet *Isaiah*, against the arrogancie, pride, tyranny, cruelty and oppression of the king of *Babylon*: for whose destruction, and fall, euen *The Firre trees and the Cedars of Lebanon rejoiced*, as the Prophet there setteth downe. Vnder which metaphor he sheweth, how that all the Nobles, Dukes, Peeres and others, subiect to his authoritie, and oppression, rejoiced and were hartily glad for the fall and destruction of such a cruell and bloodie Tyrant.

This tyrant (*Nabuchadnezzar*) is compared for the great magnificece and glorious pompe of his huge empire, vnto the goodlie Planet and glittering morning star, *Lucifer*: which being seene after the Sunne is gone downe, is called *Vesperugo* and *Hesperus*, and heereof speaketh *Virgil* where he saith,

Trudge, trudge apace home, full fed Goates. Eclog. vii.

The Euening Starre appeeres.

But in the morning; preceeding and going, afore the Sunne, it is called *Lucifer*, and *Phosphorus*: and (of the glittering brightnes and amiable beautie, and shining colour which it hath) named also *Venus*.

To this goodly, bright, and glittering Planet is the king of *Babylon* resembled, for that, in the pride of his minde, and insolencie of his estate, he so far now forgot himselfe to be

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a man, that he suffered diuine honours to be done vnto him , oppressing the true and sincere religion of God, and with outragious crueltie, suppressing the ministers and true beleeuers. For arrogant pride and rebellious disfloyaltie the Lord so vnpatiently took, that he tumbled him downe out of his high throne of maiestie, wherein he glорied, and quite stripped him (as an angell of Sathan, ambitiously affecting a diuinitie , and the next place to God) out of all his pompe,glorie, and royltie : yea , threwe him into that degree of ignominie, that the honor of buriall was denied vnto him : and besides , the whole kingdome of *Babylon* and all the inhabitants thereof, lamentably otherwise afflited. Which great fall and sodaine change of such an high and magnificent king , emboldened those that afore (maugre their wils) were wont to behold and reuerence his statelines and pompe , now to raile , taunt, rate, scoffe, mocke, frumpe, and insult vpon him, as on a dead carcasse , or one out of the world. They flouted (I say) and derided him, for that of a king a little while afore, so mightie and wealthy, that with a becke or a countenance onely, he made all the world afraide , he was now degraded from so high sublimitie, throwne headlong into such miserable and seruile condition, that he was not permitted after any princely maner to be solemnly enterred, but (as *Ieremie* threateneth

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to Iehoiakim king of Iuda) should be buried as an Asse. Meaning, that his bodie should be cast out to be deuoured of the Fowles and wilde beasts, euen as the carkasse of an Asse, or an Horse is.

To this end is also that ironicall insultation of *Isaiah*: *All the Princes of the nations shall crie and say: Thy pompe and thy pride is laid downe into the pit: & so is the melodie of thy instruments,* that is, all thy magnificence, roialtie, pleasures and delicacies are ceased. *The woorme is spread under thee, and the woormes couer thee.* That is to say; Thy dead bodie shall not bee embaulmed, as noble kings are woont to be, to preserue them from rottennes, but shall be gnawen and eaten by woormes, euen as the bodie of the pooreſt and baselſt pezant in the world. *How art thou fallen from heauen, O Lucifer, thou faire morning child? How hast thou gotten a fall, euen to the ground, which diddest weaken the nations?* For thou ſaideſt in thine hart, *I will climbe vp into heauen, and exalt my throne beside the starres of God: I wil ſit alſo upon the mount of the Congregation toward the North. I wil ascend aboue the height of the cloudes, and I will be like the moſt High. But thou ſhalt be brought downe to the graue, to the ſides of the pit.* Iaie.14,15.

Whereby he noteth, how that he forgetting his fraile estate, and exalting himſelfe aboue the condition of an humane creature, by vſurping the honor due vnto God onely, was woorthily depriued both of life, wealth

S and

and dignitie; and finally, swallowed vp by a most shamefull end and confusion. Which variable intercourse, and fickle mutabilitie of worldly prosperitie, may serue as a document or lesson, not onely for all Kings and Potentates, but euен in generall, for all estates of men besides, to teach them to keepe themselues within their bounds, and to remeber how soone the case of worldlie iollitie is altered, specially when a man in the arrogant brauerie of an hawtie stomacke, disdainfully swelleth against men, and rebelliously opposeth himselfe against the Lord God.

So doth the Apostle *Paule* denounce an vnhappy, dreadfull and horrible end vnto
2. Thes. 2,3. that *Wicked sonne of perdition, that exalteth himselfe above all that is called God, or that is worshipped, insomuch that he setteth as God in the Temple of God, shewing himselfe that he is God, practising crueltie, and exercising all maner of tyrannie against the Saints, that would liue godlie in Christ Iesus : Whom God in his time will consume with the breath of his mouth, and abolish with the brightness of his comming :* wherein all his deceueableness and iugling tricks shall be reuealed, and all his pestilent doctrine, and counterfeite religion vanish away as smoke, to the great woonder of many that were ensotted with his fraudulent deuises, and deluded by his lieng woonders.

The

The 50. Chapter.

Of Shrubs, Shoothes, Slippes, Graffes, Sets, Sprigges,
Boughes, Branches, Twigs, yoong Imps, Spray
and Buds : from the which are fetched
by the Prophets in their diuine
writings, sundrie Meta-
phors and Simi-
litudes.

N the sacred scriptures is plentifull stoare of Metaphors and Similitudes, taken not only from the Trees, Plants and Herbs themselues, but also frō their parts and appertinents, as namely, from the root, from which they are nourished ; from the trunke and stemme, by which the sap is diffused and distributed ; from the rinde, barke or pill, wherewith they be couered ; from the boughes, leaues, blossoms & flowers, wherewith they are adorned and beautified ; and from their seede, by the which they are encreased, multiplied and propagated.

So by the *Figge tree, which had nothing but leanes,* we are taught, how odious and dis-
pleasant to God, the outward shewe and
painted appearence of godlinesse is, without Matt.21,19
Mar.11,13.

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an inward working faith, producing the fruits of Christian life and honest conuersation.

Matt. 3, 10. So also by those *unprofitable trees* that bring foorth no good fruite, but are *to be cut downe with the Axe, and cast into the fire*, are meant the wicked and obstinate, that perseuer in their malicious blindnes and indurate disobedience.
Matt. 7, 19.
Luk. 3, 9,
Iude ver. 12

Matt. 24, 32 So also Christ in another place, by a Similitude taken from the *Fig tree when his boughes be yet tender, and his leaues newly springing out*, whereby men knowe that Sommer is nigh at hand: armeth and warneth all men of the approaching of the latter day.

Rom. 11, 17 And euen so likewise the Apostle most diuinely discoursing of the *naturall and of the wilde Olinie tree*, with the roote and branches thereof, beateth downe all arrogancie and hawtie pride of such, as insolently glorie in the pretended excellencie of their holinesse, and prerogatiue of their estate, despising and contemning others in respect of themselves.

Isai. 53, 3. So also the Prophet *Isaiah* speaking of Christ and his ministerie, and setting him downe after a most excellent manner, and in most heauenlie termes, to the view and consideration of all men, describeth him not as any *honorable or beautifull personage, but as an abiett and outcast, despised and rejected of men, full of sorrowes, and hauing experience of infirmities: not regarded,*

regarded, not esteemed and accounted of, nor any waies intartained with any fauourable kind of curtesie: but euery way iudged and deemed as plagued and smitten of God, and humbled. And he resembleth him to a Spring comming foorth of the stemme of Iesse, and to a yoong Graffe or shoot growing out of his roote: as it were out of a drie, barren, vnfertile and vnmanured field; so that to man, it should seeme to be of no renown, hope or likelihood euer to be aduanced into any high sublimitie, or by his comming and doctrine to bring men to saluation. Yea many were so offended at his basenes and humilitie, that scarcely one among a great number, would giue any credit to the prophesies and predictions of the holy Writers concerning him.

For so long as they looked no further than into his outward pouerty and base estate, it was no maruell though very few embrased his doctrine, sith they accounted him scarcely worthy to be looked on, or to bee kept company withall.

It would be to long, to repeate al that the Prophet in that Chapter at large setteth down, concerning the propagation and enlargement of the kingdome of Christ: and therefore I refer the Reader to the words of the text it selfe, and to the godly expositions of such as haue learnedly written vpon the fame. Wherein (doubtlesse) every good Christian ought diligently to exercise himself;

Isai.ii, 1.

selfe , and zealously to search out the sense and meaning of this Prophet , who most liuely & effectually displaieth both the glory and also the humilitie of Christ: and what benefits ech way we receiue by and through him.

Phil.2,6.

The blessed Apostle *Paule* also calleth vs backe to the example of Christ , exhorting and animating vs , to be *Of the same minde that was in Christ Iesus*. Who being in the forme of God, thought it no robberie to be euall with God : But made himselfe of no reputation,taking on him the forme of a seruant , and was made like unto men, and was found in shape as a man. He humbled himselfe & became obedient unto death, euen the death of the crosse. Wherfore God also hath highly exalted him, and giuen him a Name, abone every name; that at the name of Iesus shoulde euery knee bow, both of things in heauen, and of things in earth, and of things vnder the earth : which is as much to saie, as that no power, or strength was so great, but that it should submit it selfe vnder his empire and dominion.

Matt.28,18
John.17, 2.

But to come againe vnto my first purposed argument . The Prophet *Isaiah* most plentifullly and largely euery where throughout his prophecie amplifieng Christs kingdom, and aduancing his glory, comforteth the afflicted and sorowful, which think themselues forsaken and destitute of all releefe and succour , and encourageth them to lift vp their harts, and to stay themselues in assured hope of

of Gods infinite mercies , vndoubted prouidence, and infallible deliueraunce.

For,(by taking a metaphor from a yoong graffe or slip) hee sheweth that the spirituall kingdome of *Dauid* shall bee restored by Christ , and that all the godly which thinke themselues forsaken , shoulde haue one that should be their deliuerer and redeemer out of the thraldome and tyranny of Sathan. For *There shall come foorth* (saith he) *a Spring, rod, shoote, or set, out of the stocke of Iesse, & a graffe* *Isai.ii.1.*
shall grove out of his roote. And the spirite of the Lord shall rest vpon him : the spirite of wisedome and understanding : the spirite of counsell and strength : the spirite of knowledge and of the feare of the Lord. Whereby he signifieth Christ, being without measure inestimably furnished with all gifts, and wherof he giueth by measure to those that be his.

The same Similitude doth he afterwarde continue and prosecute, estfoones repeating it , and saieng , that in *That day the roote of Iesse*, which seemed in that decaied state of the Iewes, to be in a maner rotten and like a drie sticke; *Shall stande and be set vp for a signe vnto the people , and all nations shall seeke vnto it :* that is, all people and kindreds of the earth shall fixe their eies vpon Christ, as on a token or marke, and al nations shall come flocking to him, and doe vnto him homage.

But from the Roote of trees and Plantes, (which draineth moisture out of the earth,

and diffuseth vitall sap and iuyce proportionable throughout all the braunches and boughes) be taken and borrowed in the holie Bible, sundry very proper and apt Similitudes , applied by the Prophets , partly to prosperitie, and florishing seasons : partlie to aduersitie and desperate times , as namely when desolation , death and destruction is threatened and denounced to the gracelesse and wicked.

Job.29,19. So , the holy Patriarch *Job* , mentioning what wealth, power, dignity and abundance, he had aforetime enioied , when the princes and peeres of the Countrey did vnto him honor and reuerence, saith; *My roote was spred out by the water side; and the dew lay vpon my corn.* By which metaphores, taken from trees conveniently and holesomely watered, and from fields comfortably moistened with the sweet dew of heauen, he meaneth that all thinges went prosperously forward with him , and that no losse or hinderance did betide him.

Hos.14,5. And as the Root is the foundation, wheron trees are staied, and whereby they receiue their nourishment : so doth God by his prophet *Hosea* promise vnto all those that are penitent and sorrowfull for their sins , and leane onely vnto his mercy and protection, the continuance of all prosperous and happy successe; *I will be (saith he) as the dew unto Israel: he shall grow as the Lillie, and fasten his rootes as the trees of Lebanon.* Signifieng that their

their felicitie shoulde not be fading and vanishable, but (as strong trees) perdurable and lasting.

Solomon also describing the vaine and transitorie hope of the wicked , which shall be disappointed of their desires , and misse their wished welfare, saith , that *The desire of Pro.12, 12 the ungodly, is a net of euils : that is to say, they imagine and devise such things as bring destruction and breedeth their owne mischeefe ; But the roote of the righteous bringeth foorth fruite.*

So doth *Wisedome*, pronounce and saie of hir selfe , that *She tooke roote in an honourable people, even in the portion of the Lords inheritance : and that she is exaltered on high as a Cedar in Libanus , and as a Cypers tree vpon mount Hermon : that is , she distributeth and disperseth hir vertues far and wide , comfortably shadowing and refreshing all hir louing children.*

Contrariwise, when God denounceth destruction to the wicked , and protesteth that all their power (be it neuer so strong and mighty) shall not continue , he pronounceth that their *Rgote* shall be plucked vp. As in that saieng of *Iob*; *I haue seene my selfe when the foolish was deepe rooted, and sodainely I cursed his habitation.* Whereunto also agreeth that , which he saith in another place; *The ungodly man sorroweth all the daies of his life, and the number of a tyrants yeeres are unknowne. He shall not be rich, neither shall his substance continue, neither*

Iob. 5, 3.

Iob. 15, 20.

Vers. 29.

shall

shall

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shall his prosperity take deepe roote vpon earth. The flame shall dry vp his branches: and he shall go away with the breath of his mouth. All these words and terms do shew that all the pompe, glory, insolencie and pride of the wicked shall be quite turned vpside downe, and brought to nothing.

Psal. 52, 5.

No lesse terrible plagues doth the Prophet David denounce against the wicked, who trusting in his worldly wealth and vncertaine riches, oppresleth the innocent; *God (saith he) shall destroy thee for euer; he shall take thee and plucke thee out of thy tabernacle, & roote thee out of the land of the living.* Thereby signifieng, that he should vtterly be rooted out, & plucked vp euен by the rootes: and there shoulde be left no hope to him of any posteritie.

Matt. 15, 13

John. 15, 2.

The same metaphor vsed Christ, when as he rebuked the Pharisees and Scribes, for transgressing the commandements of God by their owne hypocriticall traditions , and appeased his disciples, who were offended at him for speaking so plainly and freely vnto those high Rabbines: for he saith; *Euery plant which my heauenly father hath not planted, shall be rooted vp.* Signifieng, that all doctrine, religion and institution of life, that is not warranted and staied vpon the sure and sound foundation of Christ, but sauoreth more of phantasticall superstition, than of sincere and true holines, shall be destroied and plucked vp. At such

1. Cor. 3, 11.

such things as are attempted and vndertaken either for ostentation or lucre , by the adle deuise of mans foolish braine , without the warrant of Gods holy word , and authority of the sacred Scriptures, neuer attaine to any good effect, but are scattered and come to naught.

Of the Plant it selfe , and of the yoong sprigs,buds or slips may the like be said. For, from thence are there Similitudes borrowed & taken, appliable either to the good or euil part. So (saith *Isaiah* ;) *The house of Israell is Isai.5, 7. the vineyard of the Lord, and the men of Iudah are his pleasant plant.* Againe, in the same Chapter it is vied in the woorse part ; *As the flame of Vers.24. fire devoureth the stubble, and as the chaffe is consumed of the flame ; euен so the roote of the wicked shall be as corruption, and their bud shall rise vp like dust.* That is, the wicked shall be destroied, and neuer grow to any bignes.

Againe, where the same Prophet comforteth the people , and assureth them that the grace of their Redeemer shall not faile them, he saith ; *In that day shall the bud of the Isai.4, 2. Lord be beautifull and glorious, and the fruit of the earth shall be excellent.* Whereby he sheweth, that great honor, glory and dignitie shall befall to them that continue stedfast in faith and hope, through the mercy and fauour of Christ to obtaine saluation.

To this purpose also tendeth that surpassing ioy, which the godly inwardly in spirite enioieth,

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Isaie. 61, 10. enioieth, and for the which he so exceedingly rejoiceth, that he is adorned and enriched with so many and so great blessings. For he ascribeth all and euery the good gifts, wherwith he is indued, vnto Almighty God, with humble and hartie giuing of thanks for the same. *I will greatly rejoice in the Lord (saith he) and my soule shall be ioyfull in my God. For he hath clothed me with the garments of salvation, and couered me with the robe of righteousness : he hath decked me like a Bridegroomme, and as a Bride attireth hirselfe with her Jewels. For as the earth bringeth forth her bud, and as the garden shoogeth forth his seede : so will the Lord God cause righteousness and praise to flourish forth before al the heathen.* In which words he sheweth, how he is graciously adorned with al kinds of vertues, and that through the free mercie and benefit of God; to whom for the same is due all praise and glorie.

Iere. 33, 11. For as the earth being fertile and fruitful, and beautified with the gallant verdure of fresh flowers and greene herbes, is an argument of the bountifull goodnes of God towards vs: euen so, righteousness, peace, tranquillitie, and other vertues wherewith the mind and soule of man is garnished, declare the exceeding great goodnessse and loue of God toward mankinde: so that these most gracious gifts of God, woorthily ought to prouoke and stir vs vp to al praise and thankfulnes.

The

The Vine branches, which spreade themselves abroad, and giue comfortable shadow against the heate of the Sunne, signifie in the Scriptures felicitie, honour, dignitie, magnificence, worship and renoume.

So doth the princely Prophet *David* by an elegant Allegorie of the *Vine* and hir branches, reckon vp the prosperous estate of the Hebrewes, which was afterward sauced with fower and bitter calamities. For thus doth he reason with God ; *Thou hast brought a Vine* Psal.80,8. *out of Egypt*: to wit, the people of the Iewes : *thou hast cast out the heathen, and planted it* : that is, thou bestowedest great diligence in trimming, manuring and dressing it : *She stretched out hir branches unto the sea, and hir boughes unto the riner* : that is, she enlarged the bounds and limits of hir dominion. *Why hast thou then broken downe hir hedge ? So that all they which go by, plucke off hir grapes.* That is, doe despoile, ransacke, teare asunder, and dismember the roiall power of the Iewish nation, and that because they want thy defence and protection. The very same argument handleth *Isaiah*, in a Similitude taken from the *Vineyard*, and the Isaie.5,7. *buds or branches of the Vine.*

There is in *Ezechiel* a notable place shadwed vnder an ænigmatical Parable of a *great rauenous Egle*, (by the which, the Lord meaneþ the king of *Babylon*, who greedily gaped for the kingdome of *Israel*) and of a *flourishing Vine* with great and wide spreading branches.

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ches. Whereof the whole drift is, to shew, that there is in this world nothing steadie, permanent,durable,or of continuance: and that there is no trust to be repos'd in anie mortall creature, or worldlie Potentate : for that the leagues,amities, and pacts of Kings and Princes, and all their societies, confederacies, and flourishing principalities be liable to tuine, and subiect to mutabilitie.

For, God at his pleasure, somewhile subuerteth and ouerturneth them : euен as a Vine is pruned and lopped , when it is too ranke of leaues,branches and boughes: and many times extolleth, dignifieth and aduanteth those things, that in sight seeme to bee abiect,base and contemptible : as in the end of that Chapter he plainly affirmeth,in these words ; *And all the trees of the field shall knowe :* that is, all the proud, stately and pompous Kings shall well vnderstand, that I the Lorde haue brought downe the high tree, and exalted the lowe tree : that I haue dried vp the greene tree, and made the drie tree to flourish. I the Lord haue spoken it, and haue done it. Heerby signifieng, that the Lord exalteth the humble and contemptible, and bringeth downe the proud and arrogant.

The selfesame thing did the blessed Virgin also acknowledge , leauing it in memorie in that hir most godly and heauenly Hymne to Luke. i. 50. all posterities ; that God extendeth his mercie unto all them that feare him , but scattereth the proud

proud and arrogant in their owne wicked imaginations : that he filleth the hungrie with good things, and suffereth the rich to continue hungrie.

A little after, the same Ezechiel prosecuting stil the same argument, thundreth out a propheticie against the proud, periured, and cruell princes, *Iehoas, Iehoiakim, and Zedechiah*. For he doth depaint them in their right colours, and lively set them downe according to their peeuiish dispositions, so that in them was verified the olde prouerbe, *Mali corui, Ezec.19, 2. malum ouum*. Wherefore lay thy mother that *Lionnes, among the Lions*? she nourished hir yoong ones among the Lions whelpes. One of hir whelpes she brought vp, and it became a Lion: it learned to catch the pray, and to desoure men. The heathen heard of him, and caught him in their nets. The Mother seeing hir selfe disappointed of hir hope and expectation, tooke another of hir whelpes, to wit, *Iehoiakim*, and made him a Lion, that is, a tyrant; Who went among the Lions and became a fierce Lion, and learned to catch the pray, and to desoure men: and to make widowes, and destroy cities; who at last was caught and brought in chaines to the king of Babylon.

And the more to exaggerate the heinousnes of this thing, and to amplifie the cruetie of the king, which he had sucked (as it were) from his mothers breast, he goeth to the very groundworke of the matter, vsing a Physicall metaphor, thus; *Thy mother is like a vine in thy blood*. Which metaphor and the other that

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that immediately follow , no man can rightly expound that is not skilled in Phisick, and the works of nature. For he there alludeth to the naturall maner of a childe being yet within the mothers wombe : which is nourished with a menstrual blood. His meaning therefore is, that his mother (from whom he sucked crueltie) was exceeding fruitfull and abounding with bloode, as a plentifull vine, planted by the water side : whereby it came to passe that by reason of his ranke nourishment wherewith he was franked and glutted, he became to haue great strength and robusteous might. As that which followeth doth witnes ; *She brought foorth fruit and branches by the abundant waters :* that is, through the abundance of nourishing humours in hir wombe ; *And she had strong rods for the Scepters of them that bare rule :* thereby meaning his regall dignitie, princely preeminence, and courtly pompe ; *And her stature was exalted on high among the branches, and she appeared in her height with the multitude of her branches :* meaning his power and maiestie , which shoulde stretch and extend very far : and *His stature exalted on high among the branches,* signifieth, that in magnificence he far surmounted any of his neighbour kings and princes, bordering vpon him , and that he victoriously enlarged the limits of his kingdome and iurisdiction.

But when ; *As he being thus advanced to hon-*
nor,

nor, began to forsake the Lord his God, he (al-
though he were as a goodly and broad spread Vine) 2.Kings.23,
yet was he plucked vp, and his rods withered, and it 32,33,34.
selfe transplanted in a dry, thirstie, and desert place; and 24,19.
to wit, into miserable thraldome, and seruile
banishment, into the which he was carried
away captiuē, and entierly depriued of al his
estate and Roialtie, which is shewed in these
next wordes; *He hath no more any strong rod to
be as a scepter to rule*: that is, he shall be left
utterly without any maiesty, honor, magnifi-
cence, dignitie, or authoritie to protect or
countenance him from contempt.

Thus far of the roote and of the branches
of the *Vine*, from whence our Sauiour taketh
Similitudes: resembling the godly (which
are graffed into him by faith, and doe bring
foorth the fruits of good works) vnto fruit-
full branches: And the wicked, (void of faith
and charitie) he compareth vnto dry, with-
ered, and vnprofitable slips, which are accord-
ingly to be cast into the fire. Whereof we
spake afore, in the Chapter of the *Vine*,
wherin was explaned that place of S. *John* the Euangelist. Ioh.15, 2.

The Boughes also, which (like armes) pro-
ceede and spred out from the trunke or bo-
dy of the trees, are (by the like metaphore, as
branches be) vsed in the Scriptures.

And vnder this worde is signified might,
strength, firmitie, safetie, health, beauty, ho-
nor and ornament of the whole race or fa-
mily,

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mily, togither with the propagation of posteritie, and continuance of the stocke and kindred in one ligne and pedagrew.

So doth the *Wiseman* vse it, whereby he promiseth felicitie and prosperous yeeres to him that ensueth and embraceth Wisedom;

Eccle.1,24. *The feare of the Lord* (saith he) *is the roote of Wisedome, and hir branches are long life :* that is, the date of his daies shall be prolonged, and his life shall be lengthened.

The Apostle vseth also a notable metaphoricall speech, taken from the boughes broken off from the naturall Olive tree, and others grafted into their place : whereby by a most strong argument, he prooueth and sheweth, that the Iewes are not so intirely cut away, and broken off, that no manner of hope is left for their recouerie ; but rather,

Rom.11,23 that they shall againe be grafted in, if they abide not still in vnbeleefe. *For if the first fruits be holie, so is the whole lumpe : and if the roote bee holie, so are the boughes and branches.*

Vers.16. *If Abraham the father of beleeners beleeuued God, and it was imputed to him for righteousnes :* why should not

Rom.4, 11. his successors and posteritie expresse their fathers faith, and imitate him in his godlie example ?

But as faire spreading boughes do sometime signifie felicity and prosperous successe: so sometimes againe in the Scriptures they are applied to the contrarie; that is to say, to aduersitie: and do signifie calamitie, miserie

and

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and trouble that shal light vpon the wicked.

And in this sense doth holie Job vse them,

saieng; *The wicked man is all the daies of his life,* Iob.15, 20.

as one trauelling of childe : but he shall neither be 29,30.

*rich, neither shall his substance continue : neither
shall the prosperitie therof be prolonged vpon earth.*

*The flame shall drie vp his boughes, and denoure his
branches : that is to say, all things shall go
backward with him, and turne to his confu-
sion. And although the wicked seeme for a
while to flourish, and lustily to spreade out
their branches, yet shall sudden destruction
in the end ouertake them, and all their iolli-
tie in a moment be turned topsituruie.*

The same (as the *Wiseman* pronounceth)
shall befall to the froward and peruerse ge-
neration of the wicked, saieng; *Bastard plants* Wisd.5,3.
shall take no deepe roote, nor lay any fast foundation.

*And though they bud forth in the branches for a
time, yet they shall be shaken with the wind ; they
stand not fast, and therefore shall they be rooted vp,
and pulled out of their places. Their unperfect
branches shall be broken, because they haue not
strength and firmitie, neither are come to a-*

*ny iust growth : and their fruit shall be unprofita-
ble, & sower to eat, yea meet for nothing.* Meaning

(as by the course of the text may plainly be
perceiued) that neither such fathers, nor yet
such children and posteritie comonly bring
any benefit or comoditie to the Common-
wealth : but as he immediately afterwarde
saith; *Children borne of the wicked bed, are wit-*

nesses Verse.

T 2

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nesses of the wickednes against their parents.

In the 23. Chapter of *Ecclesiasticus* is the same Argument handled, wherein be reckoned vp sundry sinnes proceeding of Adulterie, and the shamefull crime of hir, that plai-

Eccl.23,22. eng the Whoore, getteth hir children by another man than hir owne husband. Which crime he so earnestly and vehemently there displaith, that first he sheweth, how she is iustly to be smutted with open infamie, that *she shall be brought out into the congregation, to be a gazing stocke to the world, and that examination shall be made of hir children:* which shall not succeede in the inheritance of their supposed father, but liue in contempt, without any honor or estimation : and finally, that *they shall not take roote, nor their branches bring foorth any fruit.*

A like saieng hath he also in another place;

Eccl.40,15. *The children of the ungodly shall not obtaine manie branches, and the uncleane rootes as vpon the high*

Matt.13, 5. rocks shall be rooted out. Meaning(as Christ said

Mark.4,5. of the seede, which fell in hard and stonie

Luc.8,6. ground) that the issue begotten in uncleanenes, cannot take roote, nor arise to any hope of posteritie, but that assoone as any of the stocke and progenie beginneth to sproute and come vp, it anon againe withereth away, and is brought to nothing.

Much like to this, is that saieng of *Isaiah:*
Afore the haruest when the flower is finished, and the fruit is riping in the flower, the Lord shall cut downe

downe the branches with hookes, and shall take away and cut off the boughes. By which Metaphor he sheweth, that all things go prosperously forward for a while, with the wicked; their corne ripeth, and their haruest draweth on , their fruities prosper , and are timely : but euen when all things seeme to be at their full ripe-nes, and they themselues hoping euen now to enjoy their fruits ; both corne and graine, crop and fruit, bough and branch are sweened away, and the great shew of former be-neft, with a trice defeated and frustrated.

The Flower, is the ioy, beauty, and delite Flower. of the trees, in the Spring time of the yeere, feeding the beholders eie with pleasure, and refreshing his nose with comfortable sent & smel. Now Plants and Herbs, do blossome & flower , some at one time, and some at ano-ther: for some there be that burgeine and shoote out in the Spring , some in Sommer, some in Autumne , and some (in temperate climates and milde aire , where the biting frost nippeth not) in Winter.

And vnder the name of *Flower*, there is ment , as well in the Scriptures as in other writers, euery such thing as is in his excellent prime, and gallant brauery . So is the lustie time of youth and adolescencie, tearmed by the name of the flower of age. For then is the body in his perfectest comelines, beauty and proportion . In the same sense are vsed also, leaues, greene grasse, haie, stubble, and other

things of small continuance, which quickly and sodainly passe and fade away.

So doth the Apostle *Paule* resemble and compare doctrine that is corrupt, vnsound, dangerous, counterfaite, superstitious, and *hypocritall*, vnto *Tymber, Haire, and Stubble*.
1.Cor.3, 12

For, whosoeuer are without the sounde and sincere truth, comprized & warranted in the volumes of the sacred and Canonical Scriptures, mouldre and vanish away as smoke, and cannot abide the triall when the storms of temptation begin to blow, euен as drie stickes and rotten woode cannot abide the force of the burning flame, but are straightwaies consumed.

But most commonly the pleasant gallantise and amorous beautie of the *Flower*, in the Scriptures is vsually applied to such thinges as be fraile, transitory, fading, ruinous and momentanie. As in *Job*. *Man that is borne of a woman is of short continuance, and full of trouble. He shooeth forth as a flower, and vanisbeth away as a shadow.* Wherewith agreeth that which *Psa.103, 15* the Prophet *David* writeth; *The daies of man are as grasse: as a flowre of the fielde, so florisheth he.* By which words he meaneth such a thing as quickly perisheth and passeth away, albeit for the time it seeme to the eie, gallant, beaufitull and amiable.

And to the intent, euery man should on the one side, haue daily before the eies of his mind his fraile estate & brittle condition: &

on

on the other side, the power, efficacie & eter-
nitie of the word of God , *Isaiah* is comman-
ded with a loude voice to proclame and cry
out, that *All flesh is grasse, and all the grace*
therof as the flower of the field. The grasse withereth Isai.40,7.
the flower fadeth : because the spirite of the Lord
bloweth vpon it : surely the people is grasse. The grasse
is withered, & the flower is faded: But the word of
our God endureth for euer. Notifieng thereby
that all pompe, glory, dignity, magnificence,
or whatsoeuer else in man is admirable and
highly set by , whether they by gifts inward
of the minde, or outward of the body, at the
breath of God fade and vanish away.

Let euery man therefore stande vpon his
guard, and take heed that he repose not any
confidence in these brittle, transitorie , and
momentanie gifts, or in these vaine goods of
the world, but that he stay himselfe vpon the
sure and infallible worde of God , which is
onely permanent, holesome, solide and com-
fortable.

To the consideration of these eternal and
arie during riches , the two blessed Apostles 1.Pet.1,4.
of our Lord, *Peter* and *James* do earnestly ex- Iam.1,21.
hort vs : that we should leauue seeking after
the vaine vanities of this wicked world : and
studie to attaine the eternall and euerlasting
ioies of heauen , whereunto Christ in his
blessed word inuiteth vs.

There be many mo the like metaphores
and Similitudes taken from leauues and
flowers,

flowers, which to the conscience and minde
of ech zealous Christian, depainteth and
setteth foorth the transitory trash and fickle
hold that by daily experience is knownen
to rest in these worldly things, wherwith men
are vsually puft vp into such insolent pride
and arrogancie.

Isai.28,1.

And thus doth the Prophet *Isaiah* compare the pride and loftines of *Ephraim* (and vnder them, all others, infected with the like vices) vnto fading flowers, & falling leaues. For thus threateneth hee destruction vnto them ; *Woe unto the crowne of pride, euен to the drunken people of Ephraim, whose great pompe is as a flower that falleth away. The crowne of the pride of the drunken Ephraemites, shall be troden under foote. For his glorious beautie shall be a fading flower, and as the hastie fruite afore Sommer. For as rath ripe fruits and Apples are not long lasting, nor of any great continuance : so likewise shall not their felicitie continue in any long prosperitie.*

Nahum the Prophet likewise by the same Similitude sheweth that there is nothing in the world so braue, gallant, beautifull, and amiable, but that God can and will destroy and bring it to nothing, when his wrath is kindled against the obstinate and wicked : insomuch that all the flowers and buds, that is, the pompe and glorie of huffing Roysters be with a trice dispatched, dispersed, defeated, and adnihilated : which in these words

he

he setteth downe and describeth ; *Basan is wasted, and Carmel, and the flower of Lebanon is wasted* : that is, all the power and strength is decaied, and all the brauerie brought to nothing.

After flowers, are the Fruits and Seedes next to be spoken of: whereof, for that there be thence Similitudes vsually fetched and borrowed, wee must note this by the way : That *Seede* (as also the *Fruit*) in the Scriptures is taken for the tribe, kindred, stocke, pedagrew and offspring, from whence a man is issued and descended : the which God in his word promiseth to blesse with all welfare and prosperitie, in those that folow his lawes and obserue his commandements. As the Prophet *David* in one of his Psalmes witnesseth, saieng; *I haue beeene yoong, and now am old: Psal.37,25.*
and yet saw I neuer the righteous forsaken, nor his seede begging their bread. His seede shall be blessed: and the righteous shall inherite the land: as for the seede of the vngodlie, it shall perish, and be rooted out.

So, *Eliphaz*, one of *Iob* his friends that came to reason with him, and to comfort him, commendeth the chastisement of the Lord, proouing the same to be very beneficial and profitable for man ; for that thereby hee is taught and schooled to submit himselfe vnder his mightie hand, and thankfully to receiue his fatherlie corre&ction: being certainly persuaded that the same is sent ynto him
for

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Iob.5,25.

for his amendement, to trie his constancie and patience ; and thereby therefore doth man receiue singular blessing and commoditie. *Thou shalt see* (saith he) *that thy seede shall be great, & thy posteritie as the grasse of the earth.* *Thou shalt go to thy graue in a full age, as a rick of corne commeth in due season into the barne :* that is, thou shalt (as a man of noble calling and high parentage) be honorably buried, with a great assemblie of Nobles, solemnizing thy funerals.

Againe, for that both herbs and trees doe beare and bring foorth seede, which afterward produceth the like plant according to his kinde, and so from one to another infinitely : therefore the holy Prophets doe also vse it, for the garnishing and illustrating of their Arguments and Sermons.

Ibai.30, 23.

Seede therfore signifieth successe, increase, plentie, foison and abundance. As in the Prophet *Iсаiah* we may evidently see, where the Lord promiseth to al them that trust in him, and imbrace his lawes, all felicitie, successe and abundance. *The Lord* (saith he) *shall gine raine to thy Seede, when thou shalt sow the ground, and bread of the increase of the earth, which shall be fat and very plentious.* In that day also shall thy cattell be fed in large pastures. The Oxen also and the yoong Asses that till the ground, shal eate cleane prouender, which is winnowed with the shouell and the fanne. Signifieng that his worldly wealth and temporal goods should be maruellously increased,

increased, and all things should prosper according to his harts desire.

The same reason is for the Fruit : for in ^{Fruit.} the Bible, the Fruits of herbs and trees doe betoken and signifie plentie, abundance, fertilitie, blessednes, prosperitie, works good and euill, scarcitie, dearth, penurie, iustice, integritie, wickednes, impietie, loosenes, dishonestie, and lewd maners, which are also signified vnder the name of Corne or Graine. So, the Prophet *Hosea*, exhorting men going astray, and forgetting themselues, to vertue, integrity of life, and righteous dealing, saith thus; *Sowe to your selues in righteousness and reape Hos.10, 12.* after the measure of mercie: *Breake vp your fallow ground, for it is time to seeke the Lord.* In which words he counselleth and aduiseth them to forsake their woonted maner of life, and to liue in such sort as may be acceptable and pleasant to God. *For hitherto (saith he) you haue plowed wickednes, you haue reaped iniquitie, you haue eaten the fruite of lies.* By the which metaphore he sheweth how, that they practised nothing else than fraud, quarrels, wrangling, suttletie, falsehoode, deceite, and how to entrap, circumuent, vndermine, deceiue, and oppresse the innocent . Now heer therefore he admonisheth them to leau their filthy practizes, and to plucke vp by the roots all the wicked weedes and noisome tares out of their harts ; and in lieu thereof to sow in the furrowes of a pure conscience, honest
and

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and Christian dealing, mildenes, lenitie, curtesie, righteousnesse, and true neighbour-hood.

The selfe same thing doth the Lorde like-
Icrem.4, 4. wise by his Prophet *Ieremie*, earnestly com-
 mand and strictly enioine, saieng; *Breake vp
 your fallow ground, and sow not among the thornes:*
 that is, see that your harts be manured and
 garnished with the godly seedes of integritie,
 righteousness, innocencie and goodnes,
 hauing the thornes and briers of wickednes
 quite plucked vp by the rootes.

And this is further manifestly witnessed
 by the Prophet *Isaiah*, where as the Lorde by
 a most notable kind of consolation, assureth
 the minde and conscience of the godly, that
 he shall not misse to obtaine saluation. For
 thus proclaimeth he safegard and health vnto
 them, in their great afflictions and almost
 desperate troubles; *Say to the righteous that it
 shall go well with them, for they shall eate the fruite
 of their workes and studies.* Assuring him thereby
 of assistance, and willing him to bee of
 good comfort and cheere: because in the ex-
 tremitie of famine or war, (when others shall
 be surprized in calamities and afflictions) he
 shall quietly and safely enjoy the thinges
 which he hath receiued from the Lord God,
 by the worke and trauell of his owne hands.
*But woe be unto the wicked (faith he) for it shall be
 euill with him: and the reward of his owne handes
 shall be ginen unto him.*

But

But Fruite is also sometimes taken in the Scriptures for children, issue and posterite: which the princely Prophet *Danid*, testifieth to be an especiall blessing of God , as by his words it plainly appeereth ; *Behold (saith he) children and the fruite of the wombe, are an heri- Psal.127,3. tage and gift that commeth of the Lord.*

Againe, where God , vnder the name of *Danid*, pronounceth that the kingdome of Christ shall be euerlasting. *The Lord (saith he) hath sworne in truth unto Danid, and he will not shrinke from it, saien, of the fruite of thy bodie will I set upon thy throne. There will I make the horne of Danid to flourish : For I haue ordained a light for mine annointed. As for his enimies, I wil cloth them with shame ; but on him shall his crowne flourish.* Psal.132,11.

In which words he meruellously aduaunceth the honor, strength, and maiestie of his empire, which should far and wide be extended. And vnder the type and person of *Danid* he signifieth how the kingdome of Christ our Sauiour(which is spiritual) & his church (which is the congregation of the faithfull,) shall neuer be quite ouerthrowne and oppressed,nor with any length of yeeres or iniuitie of time abolished : although the enimies thereof neuer so fiercely rage against it, and bloody persecutors (maligning & deadly hating the light of the Gospell, and the doctrine of saluation, seeke all meanes in the world to deface and quench it. And to this effect is that sweete and comfortable saieng of

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of our Sauiour Christ himselfe, touching a firme and vnmooueable faith, and vnxpugnable profession of his name , promising,
 Mat.16,18. that *The gates of hell shall not preuale against it.*

For , whosoeuer is surely ankored vppon this sounde and vnmooueable foundation, standeth fast and needeth not to feare any harme to betide him : but is sure to be protected and guarded from all maner of mischiefe whatsoeuer.

And this thing Christ also in another place witnesseth, by bringing in a Similitude of a
 Matt.7,24. WISEMAN, that *Builded his house not vpon the sand, but on a sure rocke ; so that although the raine fall, the floods come, and the winds blow , and beate upon that house, yet falleth it not, because it is surely grounded vpon a Rocke.* By which Similitude he signifieth, that such as haue a sounde and liuely faith, and testifie the same in their liues and conuersation, haue their consciences iuincibly armed against all stormes and tempests, that daily and howerly affaile ech true Christian.

This assurance and safetie, which all they doe enioy that constantly repose themselues vpon the mercies of God by faith, and wholly referre themselues vnto his diuine wil and protection, is notably also described and set out by the Prophet David in his 91.Psalme. Wherein he pronounceth safety and protection from all perils and mishaps that may aby

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ny waies betide him, namely, from the noi-some pestilence and plague, and from any other danger whatsoeuer, as well priuie as apert, by night as by day.

All which commeth to passe, for that hec resteth vnder the defence of the most High, and dwelleth vnder the shadowe of the Al-mightie, and being couered vnder his wings, and protected vnder his feathers, it is vnpossible that he should in anie wise miscarrie.

Thomas Newtonus,Cestre-shyrius.

FINIS.



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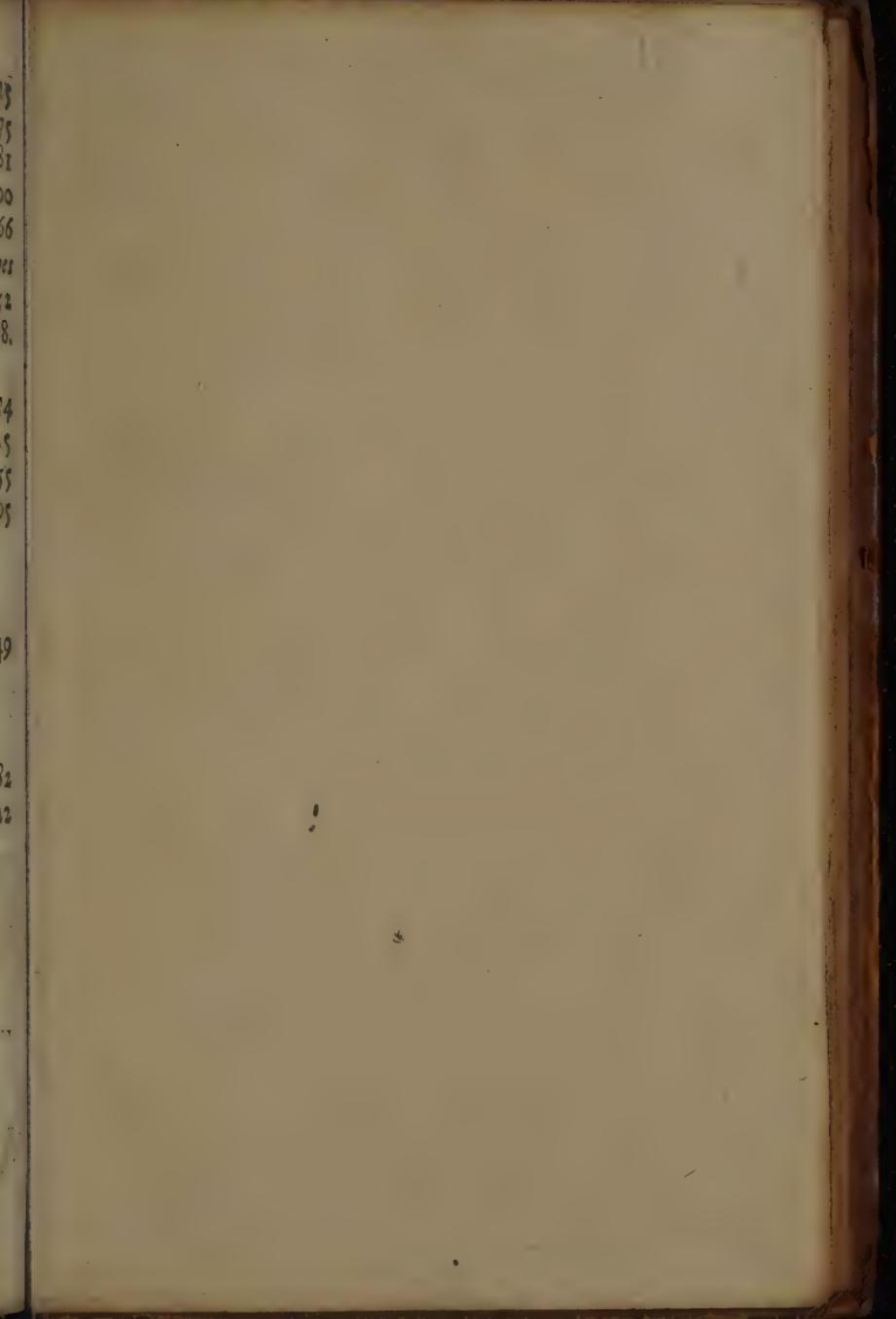
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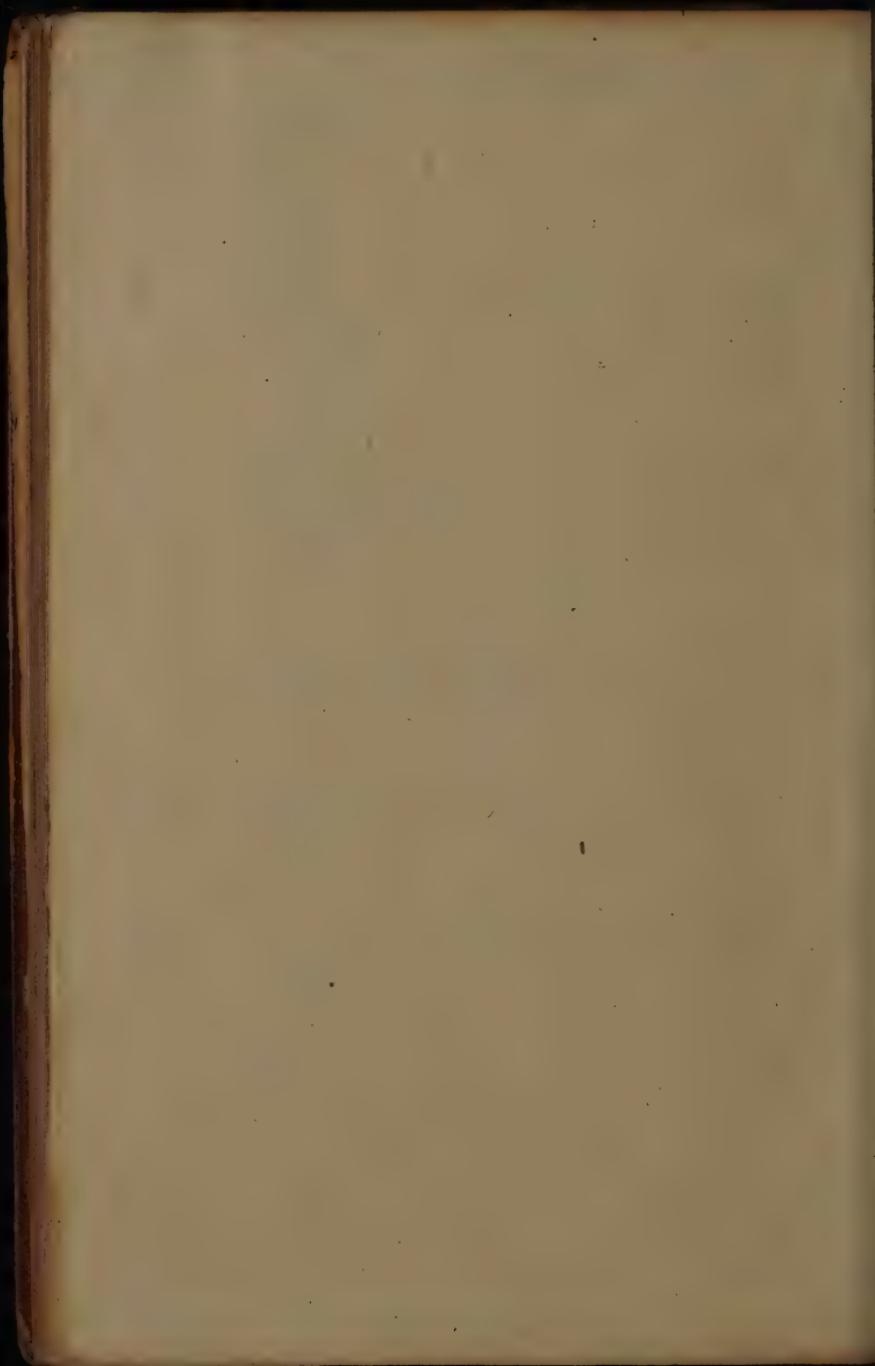
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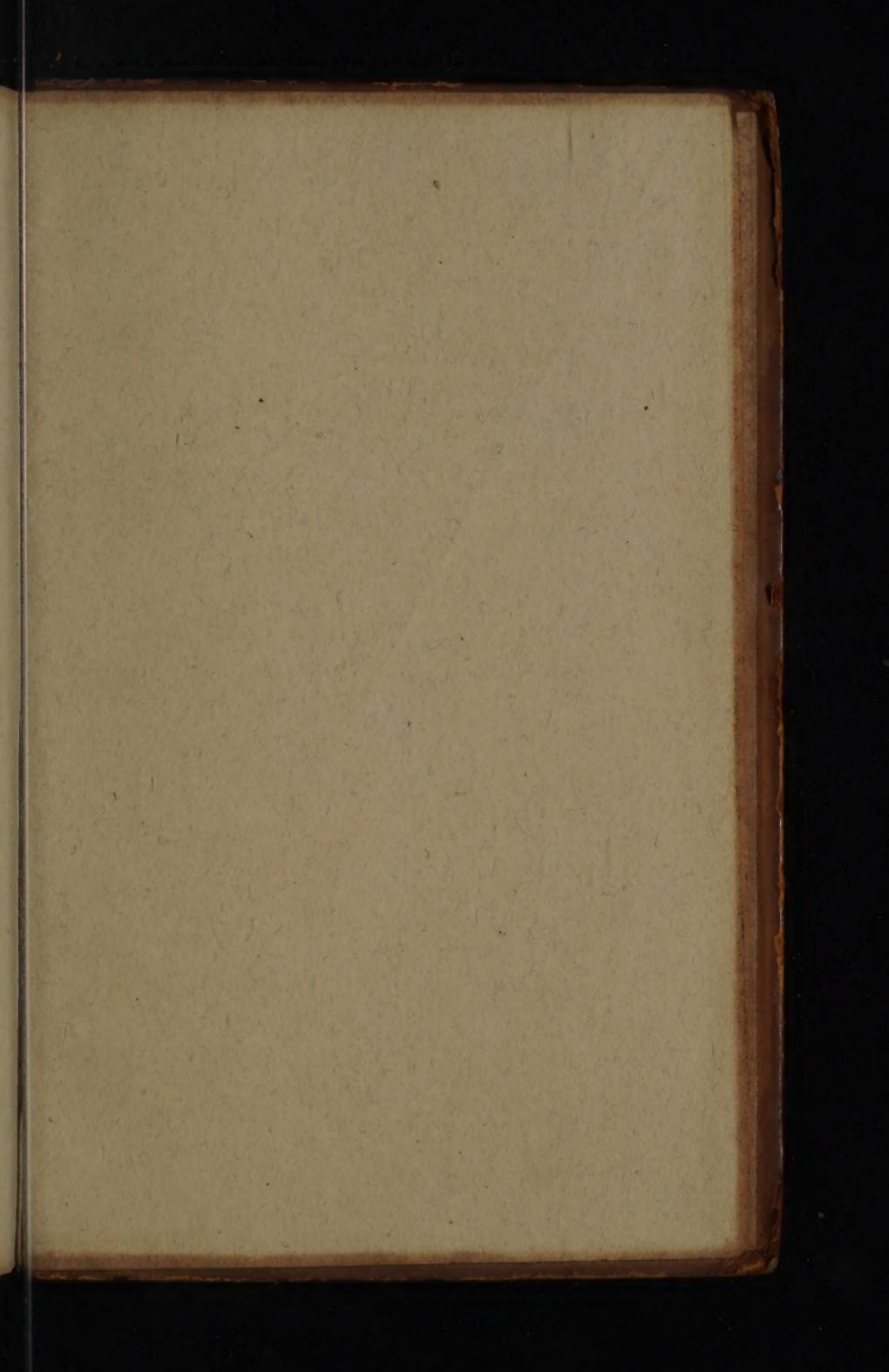
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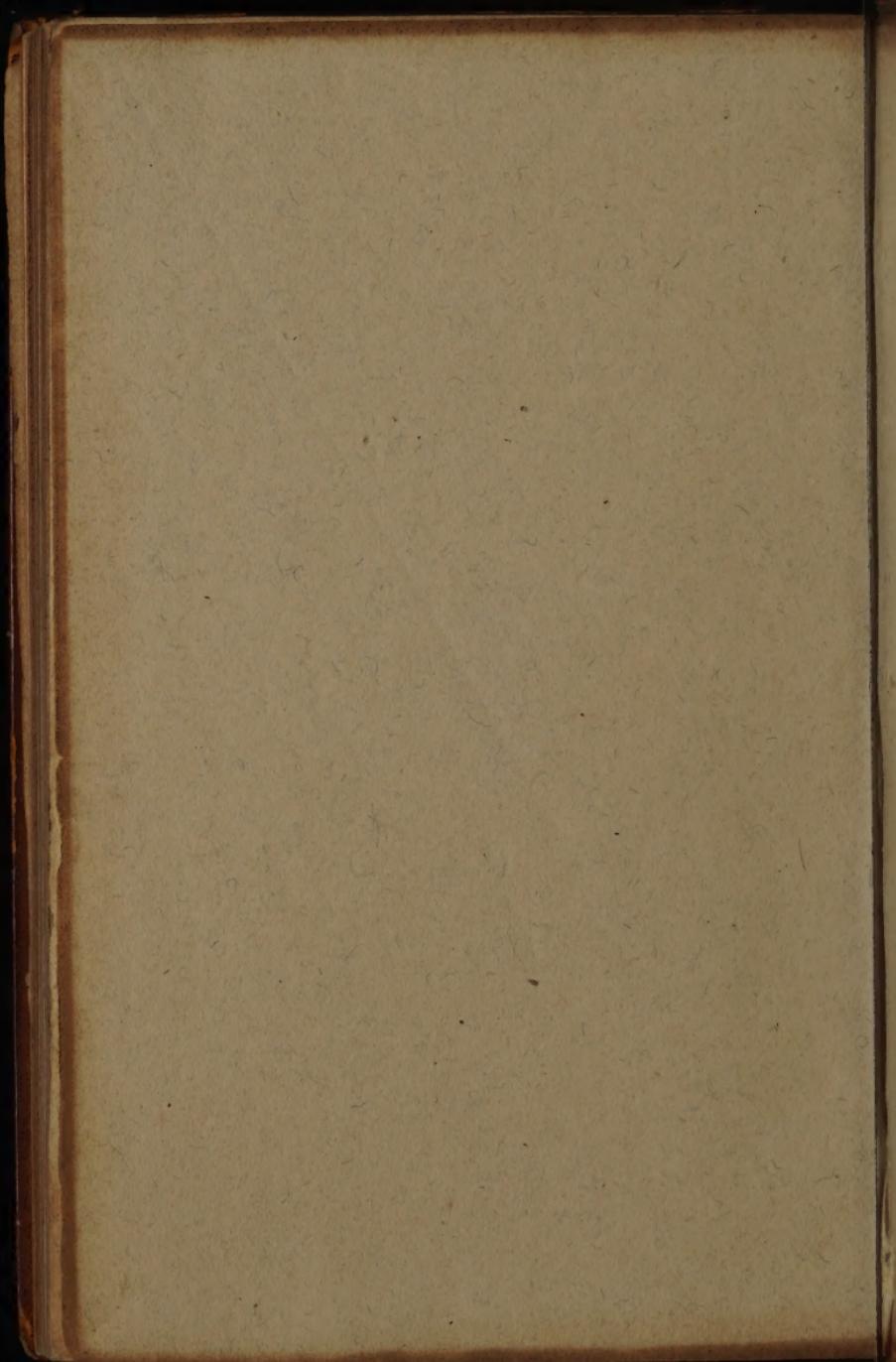
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